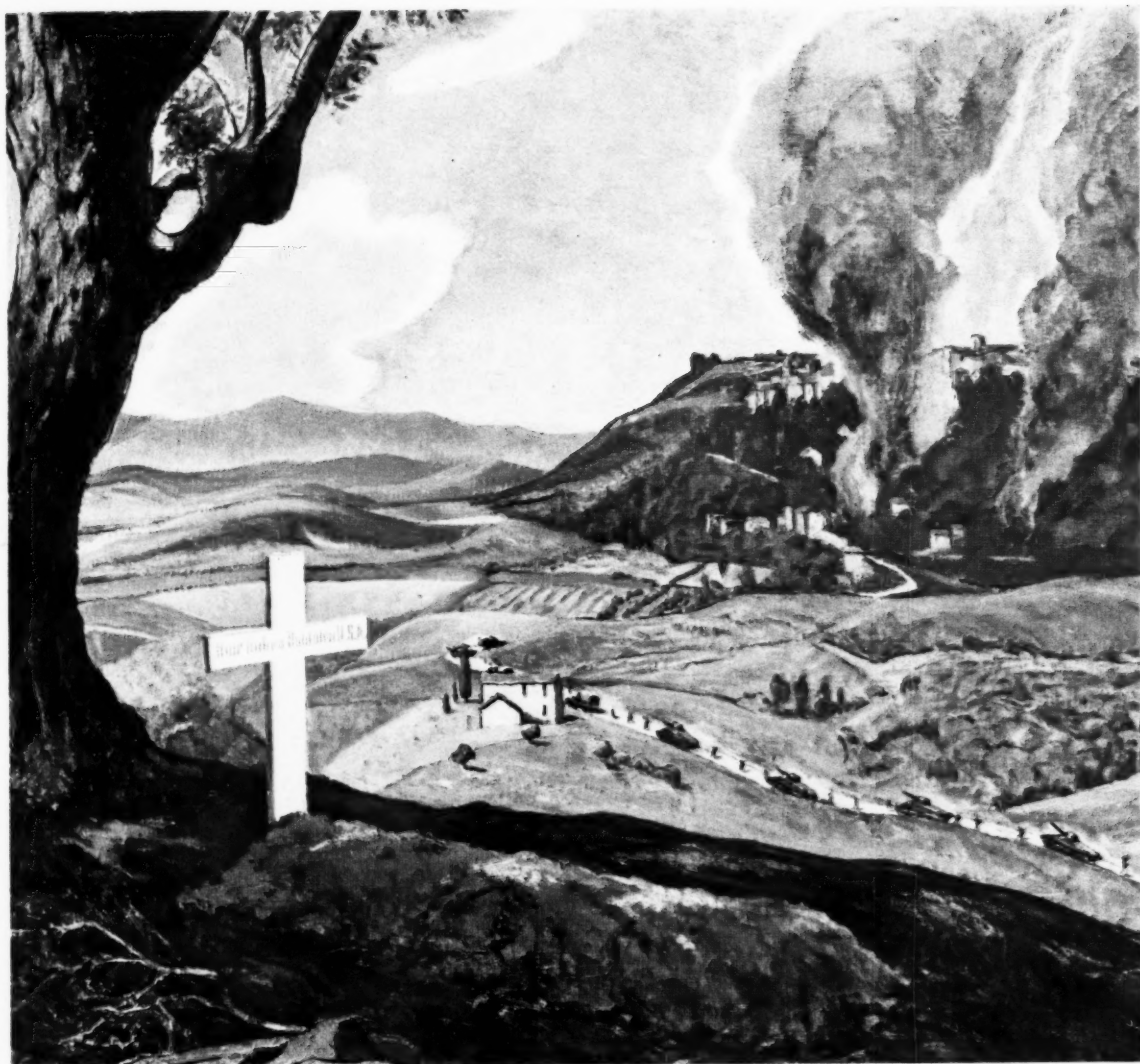


DESTINY

The Magazine of National Life



THE GRAVE AT TROINA

When the Boy Falls in Battle

[PAGE 204]

*The Greatness of This Nation
Depends Upon the Home*



*A man's home is his castle! From time immemorial this has
been an axiom of Anglo-Saxon law . . .*

The Greatness of the Anglo-Saxon Race Rests Upon the Sanctity of the Home

FOR THE PROTECTION of the family Anglo-Saxon law, from time immemorial, has recognized that a man's home is his castle. William Pitt, Earl of Chatham, in a speech before Parliament said:

"The poorest man may in his cottage bid defiance to all the forces of the Crown."

At Mount Sinai God set forth basic laws for safeguarding individuals and assured a happy and peaceful continuity of family life to all. This principle of placing the rights of the individual and family above all else is never lost sight of by God, even in matters pertaining to administration and the laws governing national existence.

The Kingdom of God exists solely for the purpose of protecting the individual in his right to justice, freedom and the pursuit of happiness, throwing around the family every safeguard in order to bring domestic tranquillity and peace.

Men have subverted these principles of justice by promulgating and practicing the doctrine that the individual exists to support the state, and the family to provide children for the purposes of expanding its dominion. The Divine law, however, provides for national continuity only that the individual may be protected and family life preserved.

The home is the center of family life. Nothing can take its place. In the home we have the most perfect example of the decentralization of authority in the nation. Every home with its family is a self-governing institution where authority and rule is vested in the head of the house. Here the children should be instructed that they may know the ways of peace and be surrounded by an environment of spiritual and national well-being. When the home fails in its purpose a nation is on the road to trouble and sorrow, but when in the homes of a nation there lives the spirit of family life with its companionship and love it matters little where men may wander, for their thoughts will continually be of home. J. Howard Payne has clearly expressed this in the opening words of his song *Home, Sweet Home*.

*"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."*

When home life is protected, with all for which it stands, a nation will overcome seemingly insurmountable obstacles. But when the home is destroyed that nation which has allowed family life to be discarded will sink into oblivion.

Today America fights to guard her God-given heritage — homes protected against evil aggression under a government of justice and peace.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race. Thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the

FOREWORD

monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

AN EVIL THOUGHT

CURRENT EVENTS are rapidly fulfilling prophecy as the shadows of things to come increasingly darken the land where God, through all His prophets, definitely indicates the final struggle for world domination will be fought and won. The prophets have stated the contenders to be Israel and their arch-enemy Gog of the land of Magog. The move that would bring into deadly conflict these two great forces is to involve the Jews and Palestine with Jewry supporting the enemies of Israel in the desire to wrest from Israel the land of Palestine — which has but recently come into her possession again.

In *Harper's Magazine* for April, 1944, Eliahu Ben-Horin writes of the Russian-British competition in the middle East in an article titled "The Soviet Wooing of Palestine." This article unconsciously publishes testimony of the accuracy of prophecy and the prophetic chronological timing of a coming controversy, to which the prophets have born testimony, as destined to occur in our day and generation. The author is outlining the first moves to bring the Jews and Soviet Russia together in what is destined to be united action on their part in events that will lead to the greatest conflict of the ages.

Israel-Britain is in possession of Palestine. Jewry is demanding that Great Britain recognize her claim to that land. Russia is moving to ultimately support the Jewish claim as against British imperialism (so-called). But Ezekiel declares it is Gog of the land of Magog who would oppose Israel in the land of Palestine. The very fact that Russia is in opposition to Great Britain over Palestine is but another of the many marks demonstrating Russia to be the nation of whom Ezekiel is speaking (Ezekiel, chapters 38 and 39). Also, the fact that she is moving against Great Britain and supporting the Jews is further identification that the Anglo-Saxon-Celtic peoples are the House of Israel. The approachment between Jewry and Russia, with Palestine coveted by both Jews and Russians, is clearly proving the ultimate truth of Zechariah's prophecy that the Jews will fight against Jerusalem and Israel's right to control and govern that land.

The possibilities of a coming alliance between Jewry and Russia was discussed in an editorial in *DESTINY* for August,

1943, months before men were aware of a contemplated united action as is now in the making in the moves to bring Russia and Jewry together. In that editorial we said:

"Many would consider it highly impossible for Judah to fight against Jerusalem who through the Zionist program are asking the control of Palestine and the establishment of a Jewish government in that land. That such is to be the case, however, is borne out by an ancient prophecy in which is shown the final conflict of the ages as nations move toward Palestine and Jerusalem. The objective of these nations will be to destroy Anglo-Saxon rule and British control of Palestine.

"Now Jewry has been endeavoring to secure from Great Britain certain concessions in Palestine. They have worked day and night to get the British Government to grant them home rule in this land which they claim belongs to them. It can readily be conceived that under certain conditions, with a victorious enemy moving into the middle east and promising the Jews all they are now endeavoring to secure from the British, but without success, the enemy might receive the active support of those of Jewry who look to the establishment of Palestine as their home land. Under such circumstances they would be fighting against Jerusalem in thus joining with the enemy in the attack against Israel who now holds Palestine and Jerusalem.

"It is well known to close students of the identity of the Anglo-Saxon-Celtic peoples with Israel that our enemies will yet attack in a move to annihilate us. The success of their plans will seem assured as they move into the Middle East; but though all this is recognized, few students are aware that Judah will be aligned with these enemies of His Kingdom people in this final thrust against Palestine and Jerusalem.

"Zechariah prophetically outlines this coming phase of the world conflict, with Jerusalem as its objective, in the general move to wrest this land from the control of Israel-Britain. . . . Zionism is taking an attitude towards Great Britain that can easily lead to Jewry being against the defenders of Jerusalem when Russia moves against Great Britain and enters the land of Palestine. It is conceivable that Jewry will play an important part in the coming Soviet move with the hope of securing their objective: home rule in Palestine. The fact that Ezekiel indicates that the Arabs will protest this move along with Israel is significant.

Eliahu Ben-Horin unconsciously has depicted what the Bible so clearly outlines we may expect in the Soviet-Jewish relationship, driven to joint action, in regard to Palestine because both are opposed to Israel holding her God-given possession. We are therefore to see in this year of 1944 the beginning of events which will contribute to a further

demonstration of the accuracy of prophecy and the nearness of that phase of world conflict that is destined to center in and around the Holy Land. The significance of what is set forth in the above article as published in *Harper's Magazine* will not be lost on those who recognize the origin of races and are following world events in the light of the prophetic word.

That the above move on the part of Russia is no surprise to those who for years have known the identity of the Anglo-Saxon-Celtic peoples with Israel of old is borne out in the writings of Professor C. A. L. Totten who wrote on the Eastern Question in 1896 as follows:

"To state 'the Eastern Question' in its simplest form is to ask: Who shall control the destiny of Asia? or, since the one involves the other, Who is to be the final arbiter in the destiny of the entire Eastern Hemisphere?

"It was in this light that both Peter the Great and Napoleon viewed it. But to put the question as broadly as possible, it may be couched in better terms as follows: Who, among the nations, shall be ultimately dominant — that is, 'possess the earth,' even as it was promised unto Israel of Old?

"... To the most casual observer it is patent that Russia and Great Britain, the latter as the representatives of the Anglo-Saxon race, the former as the Slavic champion of hordes of peoples, are to be the principal parties to the modern and probably final solution of this vexing controversy."

Professor Totten could write with even more meaning now; the following was written nearly fifty years ago:

"England has the vantage ground, as she is at present in possession of India — the prize of the Empire; Russia has the prestige of vast military strength and an hitherto unprecedented progress towards the attainment of her ambition. Each nation is a giant, and their coming duel bids fair to shake the world to its foundations. Their origins date from the remotest past. In different senses both of them have been 'terrible from their beginnings and hitherto,' and, if we rightly trace their ancestry, the one is *Israel Redivivus*, and the other 'Gog,' its great arch-enemy, reserved against the final battle of the latter days. . . . How the conflict will begin, its occasion, its world-wide implications, and its time, no man can tell. But these are minor incidents, and will shape themselves under the fly-wheels of progress."

Today we know how events have so shaped, making inevitable that conflict which Professor Totten saw so clearly from knowing Israel and the prophetic word.

Eliahu Ben-Horin writes in *Harper's*:

"Palestine occupies a position of singular strategic importance. Palestine, small as it is in size, is the virtual link between the three continents; it not only lies on the Mediterranean but is close to the Suez Canal; it serves as an outlet for Arabian oil and is the natural harbor for all the outgoing and incoming trade. . . . The Middle East offers to Russia all she wants — a foothold on the Mediterranean, a central place in world trade and communications, and an enviable strategic position."

Recognizing the importance of Palestine before it came into Israel's possession and while it was still a part of the Turkish Empire, Professor Totten said:

"The colonies of Israel that belt the world, and hang upon its utmost rim, must pass and repass through its chief gate, in their commercial intercourse along the highways of the nations. *The future lines of Commerce must be central, and will pass through Palestine.*"

What he saw through the prophetic eye we are now seeing fulfilled in current happenings and the Colossus of the north is making plans for the move when her armies will descend into Palestine in accord with the prophecy of Ezekiel.

Because Christian people have refused to see and recognize literal Israel they have been unable to read the God-

given program of the greatest drama of the ages, and now the first moves of the final act are in the process of being made by the Bear that walks like a man.

The evil thought of which Ezekiel speaks has come to mind as Russian leaders move to woo Palestine and the Jews who, in their opposition to Israel, prepare to cooperate with the enemies of His Kingdom because they covet Israel's inheritance.

Momentous and startling events are on the agenda for the months ahead and the curtain is slowly rising, disclosing to the world a titanic struggle-in-the-making with Russia moving to fulfill Ezekiel's predictions when she shall descend upon the land of Israel.

PERNICIOUS OVER-SIMPLIFICATION

THE Supreme Court of the United States of America stands as the guardian of our liberties and anything affecting the rendering of true justice and a proper interpretation of law in this court of last resort is cause for alarm. From Justice Felix Frankfurter, reported in the daily press, there has come — in a recent decision — these astonishing words: "The notion that because the words of a statute are plain, its meaning also is plain is merely pernicious over-simplification."

The import of such a statement is too obvious to be ignored. In effect, Frankfurter is saying that no matter how plain the law may be the Supreme Court reserves the right to construe its very simplicity of expression and purpose as against the acceptance of the meaning the words used would ordinarily convey to men. Under such a decision no man could be sure of conforming with the requirements of any law, however clear in its expression, for Justice Frankfurter in such a statement is reserving the right to change the obvious meaning of the law and thus contribute further to present-day confusion.

A study of American history clearly shows that the decisions of the Supreme Court of the United States have been a powerful factor in shaping the course of this Great Republic. The above trend, if established, will set a precedent for future decisions which will make this most powerful judicial body, the court of last resort in the land, anything but a court of justice before which the liberties of free people should be adequately defended and by which they should be protected.

Have we reached a period in our history when men and women are to lose faith in the integrity of this court or at least in the motives actuating some of the judges? If so, one of the greatest blows ever aimed at our institutions is in the making and that court, which has stood foursquare against injustice, either by way of legislative enactments which are contrary to the spirit of our Constitution or by executive order that would destroy the Bill of Rights of our citizens, has finally succumbed to the evil influences of our times.

Peace will not long endure in any land where the judiciary system becomes corrupt or whose judges cease to be impartial by becoming but political appointees to carry out the orders of their appointers and in return render judgment in accord with political desires, regardless of the actual merits of the case. The law of the Lord requires:

"You shall follow perfect justice, so that you may live and possess the country that your Everliving God has given you."

Surely this Divine requirement should motivate men in authority and all judges. Is the above statement establishing a trend for further decisions to nullify the obvious and plain

meaning of the law? Where will our constitutional rights be if the courts hold that it can be said of obvious and clear meaning expressed in the Constitution: "The notion that because the words of a statute are plain, its meaning also is plain is merely pernicious over-simplification."

OMINOUS DAYS AHEAD

WE ARE about to witness the end of the first phase of the world conflict and not least in the coming changes due to take place will be the loss of China to our cause. In *DESTINY* for June, 1943, we wrote of the need of giving immediate support to China and, unless we did: "China may, by force of circumstances, be lost to our cause." We further said:

"Unless the immediate danger is recognized and real assistance given now to those who are valiantly opposing Japan, conditions in the far east will become so serious as to jeopardize our entire war effort in that area. . . . If we fail in this, the consequences will be terrific and the price we shall pay for victory over the Japanese will be doubled and tripled before we overcome the evil aggressor."

Now, one year later, the news is ominous which comes from China. Chinese authorities in Washington are warning our government that unless something is done, *and soon*, China will be forced to make peace with Japan. China is hit with a disastrous inflation, while only a trickle of needed war material is reaching her armies. The Japanese are making a concentrated drive with crack troops to knock her out of the war as quickly as possible. Divisions have been withdrawn from the Soviet frontiers for this purpose, for Japan no longer seems to fear a move from Russia.

Why this change in the Japanese attitude towards Russia? Can it be that the giving up to Russia by the Japanese of part of the island of Sakhalin, hailed at the time as showing Japan in desperate straits, might more readily be the result of an agreement between Japan and Russia in return for which Russia has assured Japan that she will not be attacked from Siberia? It is certain that highly trained troops have been withdrawn from Manchuria for action in China with the result that China is in a desperate situation.

Humanly speaking, the outlook is dark — with apparent double dealing on the part of Russia in her refusal to assist us in our war with Japan, yet assisting Japan in her war against us and China. The leaders of Russia are looking ahead and are planning to gain control over all the East, moving later into the Near East in their plan for world domination. The above tactics, giving Japan a free hand are part of the plan, for in a weak and defeated China the door will be opened for Asiatic domination.

We are spending our energy and material in helping Russia defeat her greatest antagonist, Germany, only to have Russia double-crossing us in her tactical assistance rendered to Japan as she contributes to the defeat of the Chinese. Our leaders have made two irreparable and supreme blunders: 1) Trusting Russia because we were in the fight with her against a common foe. 2) Refusing to secure from Russia immediate assistance against Japan in return for lend-lease material sent to her, at least to the extent of compelling the granting to us of bases in Siberia from which we might attack our Asiatic foe.

It is too late now, for the second phase of the world conflict already approaches wherein we are to find ourselves facing overwhelming forces as we lose the support of all those who are at present allied with us. Alone, and unsupported by any of the nations, the Anglo-Saxon-Celtic

peoples will face a hostile world in a conflict, the outcome of which, except for the fact we are truly the House of Israel, would be ignominious defeat. Such defeat will only be prevented through trouble and hardship forcing us to turn to God and ask Him to deliver us from all our enemies.

The prophet Joel has set forth the prayer we must pray at that time:

"Spare thy people O Lord, and give not thine heritage to reproach that the heathen shall rule over them: wherefore shall they say among the people, Where is their God?"

Joel predicts the answer, for God will hear us and remove far off the northern army, driving him back into the land made desolate. But before that can happen there must come such a spiritual awakening to our identity and responsibility that never again will we lapse into the ways of evil. Truly ominous days lie ahead of us, and while God will not leave us altogether unpunished, yet He will save us out of the troubles to come when we turn to Him with all our hearts as Joel so clearly depicts we must do before we will be delivered from all our enemies.

SABOTAGING THE CONSTITUTION?

A CONSTITUTIONAL CRISIS of major proportions is developing in the United States of America, a crisis which from all appearances is part of a gigantic move — planned or otherwise — to destroy the rights of our people to be secure in their persons, houses and property.

The Bill of Rights of the American people is being ignored and has been definitely violated in recent months. Some of those violations have been unavoidable because of the emergency of war but others have been apparently planned deliberately, using the war as an excuse, rather than a necessity for such violation.

Unless Congress acts soon to check the continued nullification of our constitutional guarantees it will be but a matter of time when representative government will give way to the full sway of dictatorial forces which at present are in the ascendancy as men exercise absolute control over the lives, properties and activities of our citizens. We have already traveled a long way along the road to the abuse of authority and to the over-riding of Constitutional safeguards as evidenced in the recent seizure by the government, without due process of law and at the point of the bayonet, of the property of Montgomery Ward & Co. in Chicago.

We are interested in the case in that it provides an example of what is being done by those in authority over us. There was a controversy between the Company and the CIO regarding the right of bargaining. The United States Government insisted that the Company continue to recognize the CIO after the expiration of the original contract and the Company insisted on an election to determine if the CIO actually controlled the majority of employees. Instead of procedure in accordance with law and order through court action, Attorney-General Biddle of the United States, backed by armed forces, ejected Board Chairman Sewell L. Avery from his office and seized the Chicago plant of the Company in the Government's support of the Union contention.

In this method used to seize private property, Hitler, Mussolini or any other dictator could have done no more except perhaps to have shot the officials of the company. By no stretch of the imagination can it be honestly maintained that Montgomery Ward & Co. was hindering the war effort in their opposition to Union demands and the

continuation of CIO privileges at the expiration of the original contract without a new election. The CIO Union has been a far greater offender in hindering the war effort by strikes, yet Attorney-General Biddle has never seen fit to take over the Union as a result. In *DESTINY* for July, 1943, we stated:

"A government official gave an address some time ago and made the statement which seems to have a definite bearing in the present labor situation. He said, 'This is a labor government, and you might as well recognize it.' It is certain that John L. Lewis is able to defy the government, the officials of which are unable to act to prevent strikes and his immunity from arrest for obstructing our war effort gives credence to the above statement."

A dangerous precedent is not only being established, but when force takes the place of law and order — with courts ignored while the army is used in the forceful seizure of persons or property — the seeds of violence and revolution are being sown in our land which will ultimately grow into bloodshed and trouble unless America awakens quickly and demands a return to the rigid rule of constitutional law.

How can we make this return in face of the present irresponsibility and disrespect of the rights of others by those in power? It can be done by making government officials personally liable and subject to suits for damage by those whom they have inconvenienced and put to expense. Furthermore, they should be subjected to heavy fines and imprisonment when they deliberately ignore our constitutional rights. It is time the penalties so freely handed out by officialdom (warning citizens that if they violate this rule or that regulation there will be a "ten thousand dollar fine or ten years in jail") are applied also to the officials and governmental agencies who violate our American Bill of Rights.

TRANSPORTED FOR TRIAL

WHEN accused of a capital crime the law of justice requires that every man has the right to be tried in his own community or place where the crime was supposed to have been committed. The law of the Lord also sets forth the need of local administration of justice as the only equitable method of handling cases of law violation. Moses said:

"You shall appoint judges and recorders for yourselves in every village which your Everliving God gives to you, to control you, and to govern the people with honest government." (Deut. 16: 18.)

Every tyrant, dictator and oppressor of the people, in their plan to control and enslave, would drag those whom they accuse of violating their edicts from their place of abode to a place of judgment far removed from where they would have the benefit of the sympathy of fellow citizens who would be acquainted with their activities, reputation and character. It has always been to the advantage of those who would intimidate the people to follow such a method.

Only when local justice is inadequate to meet the requirements of the case should there be a transfer of venue and that transfer should be made on the appeal of the accused and not by those who are prosecuting the case. This transfer is automatically provided in the right of appeal from the decision of the local courts to a higher tribunal for the purpose of review.

Our Constitution recognizes, under the Bill of Rights, the need of keeping this God-given law of the local administration of justice. Article VI of the amendments reads:

"In all criminal prosecutions, the accused shall enjoy the right

to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense."

When men are taken from their own community to remote places for trial the principle of justice, as set forth in the law of the Lord for the establishment of honest government, has been definitely violated. Furthermore it is a violation of the spirit of the Constitution of the United States and the Bill of Rights written into that Constitution for the prosecution to use subterfuge to drag citizens from their own communities to be tried at the center of government other than through the orderly process of appeal. The Constitution provides:

"The trial of all crimes, except in case of impeachment, shall be by jury; and such trial shall be held in the State where the said crime shall have been committed; but when not committed within any state, the trial shall be at such a place or places as the Congress may by law have directed." (Article III, part of section 2.)

Now we hold no brief for the thirty men and women indicted and on trial for sedition at Washington, D. C. There is no question but some are crackpots, yet among them are those who may be guilty and likewise others who may be innocent of committing crime. To drag American citizens from different parts of the country to Washington for mass trial away from their own environments is, however, contrary to every principle of justice and equity.

Our Constitution undertakes to guarantee a fair trial to every citizen and to do so it provides for trial in the state where the supposed criminal act was committed. This should include the place where supposed seditious material was deposited in the mail. But if, as the prosecution contends, such acts were committed in the District of Columbia, which is not a state, *only Congress can set the place of trial for the crime*, other than cases of impeachment, and *Congress has not empowered the Department of Justice to bring men and women to Washington for mass trial in violation of Constitutional requirement* when the criminal acts committed were in territory other than one of the forty-eight states.

If these thirty men and women can be indicted and taken to Washington in violation of our Constitutional guarantee to insure the right to a fair and just trial in the community where one lives, then no man or citizen is safe from forceful removal from among his own people to be transported to remote places for trial. Why should men be taken to Washington where juries are more apt to be subservient to governmental influence and many of whom are in the pay of the Government seeking to convict those on trial? Our forefathers wrote with wisdom when they made Congress the only body which would have the right to set the place of trial, except for impeachments, when a crime was committed in other than one of the States. As impeachment trials would take place in the District of Columbia it is clearly evident that the framers of the Constitution were fully aware of the danger to our liberties if American citizens could be summoned or arrested and taken to the seat of the Federal Government for trial.

The entire proceedings should be dismissed as unconstitutional and each one re-indicted in the State of which he is a citizen and where he or she carried on their activities regardless of where Uncle Sam may have carried the mail.

The Immutable Covenants of God

By HOWARD B. RAND

WHAT is a covenant? How many who read the terms of the covenants as set forth by God in His Word can define their meaning? Because the Bible contains legal documents it is essential that men recognize the significance of the terms set forth and the type of contract recorded, for unless they do so it will result in all kinds of misstatements regarding their meaning. Before a student of Scripture is in a position to even discuss God's immutable Covenants it is necessary for him to know and understand the different types of covenants and that he be able to differentiate between covenants and mere promises, for there are many promises recorded in the Bible but only a few covenants.

Definition of a Covenant

A covenant is a league or an agreement signed, sealed and witnessed and — having been thus executed — is in force and cannot be invalidated or set aside. When God made a covenant and executed the same it is the height of absurdity for theologians to declare, as so many have intimated in reference to the covenant made with Israel, that God has not kept His solemn obligation but has instead broken His word and refuses to carry out His part of the agreement.

Such men are failing to rightly divide the Words of Truth when they ignore Scriptural jurisprudence and the solemnity of a God-made covenant. It is unfortunate that the greatest offenders in this respect are the very teachers who so often delegate to themselves the sole right to instruct the people in biblical matters but who, by bringing into question the operation and enforcement of the legal documents in the Book, actually disqualify themselves as instructors of truth.

Covenant Not the Law

While the validity of a covenant depends upon the law which gives it force, yet a covenant is not the law. *What then*

is law? Law is the rule of action established by recognized authority to enforce justice and direct duty. Another definition is the uniform occurrence of natural phenomena, such as the laws of nature. Also, that law which emanates from, or is attributed to, the Deity, governing human conduct, rule and action. Because the covenants of the Bible are of God they must be evaluated in accord with the Divine law under which they operate, but they are not the law though they are documents signed, sealed and witnessed in conformity with the requirements of the law and therefore are given validity under the law.

In signifying the certainty of the operation of God's Covenants, Paul says:

"Though it be a man's covenant, yet if it be confirmed [i.e., ratified] no man disannulleth, or addeth thereto." (Gal. 3: 15.)

The Apostle goes on to show how much more certain are God's covenants which must continue in force once they had been ratified.

Because theologians have thought and taught the Old Covenant to be the law, their reasoning has been erroneous. When speaking of the law which was done away, nailed to the cross and which is no more in operation, for men to assume that the New Testament refers to the Old Covenant as not being in force and that all the law has passed away is failing to comprehend the meaning and scope of the law. But the Old Covenant is not the law, though in that covenant the law is mentioned and its administration made a part of that covenant. Then, too, the failure to recognize that it was the laws contained in ordinances which were set aside (or nailed to the cross), and not the laws contained in commandments, statutes and judgments, which laws have never been nullified or set aside, is responsible for much misunderstanding among Christians regarding the law. The law gives force to the covenant and the administration of the law became obligatory upon Israel under that Covenant.

Types of Covenants

Before proceeding to examine the few covenants recorded in the Bible, it is well to first recognize that there are different types of covenants so that as we read the covenants made by God we can better understand their meaning. Now a covenant may be unilateral or bilateral. A unilateral covenant bears the signature and is the agreement of one party only, while a bilateral covenant is the mutual agreement of more than one of the parties to it. In addition to the above a covenant may be conditional, contingent or unconditional. Conditional covenants would depend for their fulfillment upon the performance of certain conditions, and when those conditions were fulfilled the operation of the covenant would be established. Contingent covenants, though valid and in force as to their ultimate performance, depend upon certain specific conditions as to the way they shall be fulfilled. Unconditional covenants do not depend for their performance upon any act or acts of the parties concerned but, once having been executed, become operative and binding upon all parties.

Many Promises, Few Covenants

With these facts in mind let us proceed to an examination of God's covenants and the terms of those covenants. While there are many promises in the Bible, in order for them to be a part of a covenant such must be ratified and confirmed, and when signed, sealed and witnessed it is established in perpetuity and cannot be set aside. In distinguishing between promises and covenants these facts must be kept in mind.

The very first covenant made with man and recorded in the Bible is set forth in Genesis 9: 9-17. Previous to this the Bible records the curse pronounced upon man for his disobedience and the promise of final deliverance from his fallen state, yet this was not a covenant but, rather, God sitting in

judgment on Adam and Eve's disobedience and rendering a verdict tempered with mercy in the promise of ultimate deliverance from the curse of the broken law.

All Contracts Not Covenants

Though some writers have referred to certain statements of God as covenants, strictly speaking they are not so legally, being but statements or promises and such have not the force of a covenant, which when confirmed or executed cannot be altered or set aside.

God Himself, through His Word, has defined those documents in the Bible which are to be regarded as covenants. Based upon the biblical appraisal of the type of document being written, we will deal with only those as covenants which the Bible so treats because they were confirmed or executed by Him.

The Covenant With Noah

Let us turn to the first recorded covenant:

"And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

God then set His token or sign of this covenant:

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

God declared it was to be an everlasting covenant and that the rainbow in the cloud was to be evidence to mankind of that promise.

Why the Rainbow Is a Sign

But the agnostics, atheists and many Christians refuse to accept the sign of the rainbow. They argue it to be a natural phenomenon following every sun shower. But what were the conditions preceding the Deluge which made the rainbow evidence of a new order?

Previous to the Deluge atmospheric conditions were far different from what they are today and until the Deluge a

sun shower was an impossibility because of the waters above the firmament (Gen. 1: 7). Job describes the heavens of that time in the following terms:

"Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?" (Job 37: 18.)

In those days there was no rain:

"The Lord God had not caused it to rain upon the earth. . . . But there went up a mist from the earth, and watered the whole ground." (Gen. 2: 5-6.)

Under such conditions no rainbow could appear in the clouds but with the changes brought about with the Deluge there came the promise:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

New Order of the Ages

Here we have the beginning of a new order of the ages, not only regarding man, but in nature as well, with the institution of seasons that were not in evidence under the world-wide tropical conditions that prevailed previously to the descent of the waters above the firmament.* The very fact that a rainbow could now appear was evidence of a complete change of conditions and that the waters above the firmament which produced the Deluge had now descended and the Sun, instead of being just a greater light (Gen. 1: 16) to illuminate the molten expanse of water above, now shone directly upon the earth and in every sun shower its diffused rays produced the arching rainbow. It is a token of the covenant and of changed conditions so that God could say that all flesh would never again be destroyed by the waters of a flood.

Thus the first recorded covenant between God and man promised immunity from the destruction of life both of man and beast by the waters of a flood which swept away the generation which was living in the days of Noah. God has kept that promise and His covenant is sure, while with the appearance of the rainbow after every sun shower we have the token of the certainty of the keeping of the covenant. This covenant was unilateral, for only God signed it, while its operation depends upon no act upon the part of man for its performance and therefore it is unconditional.

* See "The Book of Beginnings," Destiny Publishers, price \$.75.

The Abrahamic Covenant

God called Abram to leave his kindred and his father's house and go to a land which He would show unto him. The command to Abram was "Get thee out," and the result: "So Abram departed as the Lord had spoken unto him."

God said to Abram:

"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12: 2-3.)

After the separation of Lot another clause is added in the Covenant to be made with Abram.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13: 14-16).

Later on, after Abram returned from delivering Lot from captivity, God appeared unto him in a vision and assured him of protection and a sure reward. The account is as follows:

"The Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless. . . . Lo one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

"And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15: 1-5.)

The account states that Abram believed God and it was counted unto him for righteousness. Though humanly speaking the fulfillment of the promise was impossible, yet because God said an heir was to be born unto him, Abram believed God.

The Berith or Covenant

Abram is now commanded to take the sacrificial animals and part them asunder. This cutting was called the *berith* which means covenant. Between the parted pieces, through the *berith* or covenant, passed a burning lamp signifying the passing through death of

the testator in whose blood the covenant would be sealed with Abram forever. Abram was standing in that vision facing the setting sun, looking down the stream of time until time should be no more and he saw passing before him his seed that should come after him. He visioned them in their trials and troubles but ever guided by the light of God through the covenant, or berith, to the day when that seed would be the light-bearers for the Christ through the new covenant established by Him whose body was sacrificed for them. Thus Jesus could say to the Jews, "Your father Abraham, rejoiced to see my day: and he saw it and was glad." (John 8: 56.)

Following the vision the record states:

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15: 18.)

The Abrahamic covenant was signed and sealed by El-Shaddi, the covenant-keeping God. The seal of circumcision was placed upon Abram and his seed and his name was changed from Abram to Abraham:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. . . . As me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Seal of Circumcision

Because today the Anglo-Saxon peoples do not keep the requirements of circumcision according to the flesh there are those who declare we cannot be Israel, forgetting that Israel while in Egypt and in her wilderness wanderings failed to observe its requirements; yet it did not change the fact that they were Israel. The statement to Abraham is as follows:

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy

seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised . . . and it shall be a token of the covenant betwixt me and you." (Gen. 17: 9-11.)

Every Israelite who failed to conform with this requirement was to be cut off from among his people. Those who say this precludes latter day Israel, the Anglo-Saxon-Celtic peoples from functioning as Israel today forget that Moses instructed Israel that the day would come when:

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30: 6.)

This is circumcision under the requirements of the New Covenant, which will be dealt with more fully when we discuss this fifth and final immutable covenant of God.

While disobedience on the part of the individual to comply with the requirements of the covenant brought penalties, it did in no wise disannul or set aside this unconditional covenant though it might bar an individual from its blessings for his wilful acts of disobedience.

The Dedication of Isaac

The covenant having now been established and confirmed to Abraham, the next step was the dedication of the seed of Abraham to the service of the Lord. This dedication service is described in the twenty-second chapter of Genesis. Abraham was told to take his son Isaac and go into the land of Moriah and offer him there for a burnt offering upon one of the mountains to which God would direct him.

Abraham took Isaac and departed, coming to the mountain near which they left the servants, and Abraham and his son went to the appointed place:

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Abraham now saw a ram caught in a thicket and he took the ram and offered

him for the burnt offering in place of his son. Because Abraham was obedient and willing even to offer his son, the Lord said unto him:

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies; And in thy seed shall all the families of the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 16-18.)

While Abraham understood God's command to be the actual offering of Isaac as a burned offering, yet in laying Isaac upon the altar of the Lord Abraham did dedicate Isaac and all his seed to the service of the Lord for "Whatsoever toucheth the altar shall be holy [that is, separated or set apart]." (Exodus 29: 37.) And through placing Isaac upon the altar, Abraham set Isaac and all his seed apart for the service of the Lord.

The covenant was confirmed to Isaac and later to Jacob and then Jacob-Israel divided unto his sons their portions of the covenant blessings as each was to receive them (Gen. 49). Judah received the Scepter but the birthright was given to the sons of Joseph (Gen. 48; I Chron. 5: 1-2). To expect to find the fulfillment of the blessing given to Judah in a branch of his descendants represented by the Jews is to fail to understand the history of the Scepter which was given to the House of David of the line of Judah. For men to expect to find the Jews in possession of the blessings, including the promised might and power that went with the birthright as given to Ephraim and Manasseh, is to wholly miss the meaning of the descent of peoples and races as given in the Scriptures, thus closing a great portion of the Book to understanding.

As a family, Jacob-Israel and his sons went down into Egypt, but as a great people they were led out of Egypt by Moses and brought through the wilderness to the foot of Mount Sinai where God entered into a covenant to make them His Kingdom upon earth.

The Mount Sinai Covenant

The scene of the making of this third great covenant is laid at Mount Sinai. The people were the descendants of Abraham who, under the leadership of Moses, gathered at the foot of the Mount of God for His instructions.

Moses ascended the Mount:

"And the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings, and brought you to myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Exodus 19: 3-6.)

Establishing the Kingdom

God was here offering to make this people His Kingdom upon earth, confirming it by a covenant if the people would assent to carry out His wishes. Moses called together the elders of Israel and laid before them the proposed plan as God had given it unto him. Finally the answer was given:

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

This was a bilateral covenant and once accepted by the people of Israel it became unconditional though it contained contingent clauses dealing with Israel if she refused to perform her part of the agreement. Those contingent clauses are found in the "If" and "But" clauses of that covenant (Deut. 28 to 30) which gives the two ways set before Israel (Deut. 30: 15); one, the way of happiness and prosperity, the other, the way of trouble and disaster. Whichever way the nation chose, either to keep and administer the law as promised or to refuse to fulfill their obligations under that covenant, the covenant was in full force and operating, under the "If" clauses to their good, but under the "But" clauses to their harm.

Once the covenant was ratified, and God ratified this covenant by sanctifying all the people, there came the promulgation of the law they were to administer: the commandments, statutes and judgments of the Lord. The confirmation of the covenant came when Moses with Aaron, Nadab and Abihu with seventy of the Elders of Israel went up into the Mount:

"And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." (Exodus 24: 10-11.)

Israel's Evil Choice

Unfortunately for the good of the people the time came when the nation turned from keeping their agreement and the "But" clauses of the covenant went into operation. While this did not affect the covenant itself it brought into being the penalties under the "But" clauses of that covenant for failure on their part to keep and administer the law in accord with their solemn vow made with God at Mount Sinai.

Because Israel made this evil choice many have been led to believe, through erroneous ecclesiastical teachings, that the Mount Sinai covenant was nullified and made void. They have failed utterly to see that the very extent and duration of the punishment is, in itself, irrefutable evidence of the continuous operation of that covenant.

God Keeping His Covenant

It is a legal principle of jurisprudence that no man or party can be punished under the terms of a contract or covenant that does not exist. For the specified time Israel has suffered under the "But" clauses of this covenant. God, however, placed a time limit to the operation of the punitive clauses of the covenant which is given as "seven times." (Leviticus 26: 24, 28.)

But the covenant was not to be forgotten:

"I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors." (Lev. 26: 44-45.)

At the beginning of that long period of chastisement, and after Israel had been taken into Assyrian captivity and Judah was about to be carried away to Babylon, the word of the Lord came to Jeremiah the prophet saying:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31: 35-37.)

Yet in the face of this unequivocal affirmation of His everlasting covenant made with Israel at Mount Sinai and in

the light of the Psalmist's declaration:

"O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and His oath with Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." (Ps. 105: 6-10.)

There are theologians who declare that God has not kept His word when in reality they should rather declare themselves in error, having failed to understand the Word or recognize the people who today are in full possession of the promises in accord with the Covenant. They are unaware of the importance of the evidence, as set forth by the prophets which identifies the people who are revealed as Israel today.

The Davidic Covenant

David had proposed to Nathan the prophet that he build a Temple and the prophet told him to do that which was in his heart, for the Lord was with him. But the Lord appeared unto the prophet that night and told him to tell David — among other things — that his seed should be established as well as his kingdom and that his son would build an house for His name. Then follows the promise:

"I will establish the throne of his kingdom for ever. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (II Sam. 7: 13-16.)

There are three unconditional clauses in this covenant. 1) The continuity of David's house. 2) The endurance of his kingdom. 3) The perpetuity of his throne. It was necessary to link the endurance of the kingdom with the perpetuity of his throne. There could be no throne without a kingdom, for a throne is a seat of authority in a kingdom to be occupied by a king. Destroy the kingdom and the throne becomes non-existent. Make the kingdom a republic and the throne disappears.

Jesus Christ cannot receive the Throne of His father David if the kingdom over which that throne is established does not exist and that kingdom, according to the Angel in the annunciation to Mary, is the House of Jacob, for the Angel said:

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever." (Luke 1: 32-33.)

The Psalmist refers to the everlasting covenant God made with David:

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. . . . Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. . . . My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (Ps. 89: 3-4; 27-29; 34-37.)

At the same time that God confirmed His covenant with Israel through the prophet Jeremiah He also confirmed the fact of His everlasting covenant with David and the continuity of David's House and Throne:

"For thus saith the Lord; David shall never want (or be wanting) a man to sit upon the throne of the house of Israel. . . . Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there shall not be day and night in their season. . . . Then shall I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob." (Jer. 33: 17-26.)

Are the sun and the moon still carrying out their mission and does the earth still have seed time and harvest? Then the House of David is in existence. Then also the House of Israel (not Judah) continues and increases as a kingdom and there is a throne in that kingdom in perpetuity, occupied by an heir of the line of David. Find the House of Israel and there will be found today a man of the House of David ruling upon a throne established over this people.

The New Covenant

The fifth and final covenant recorded in the Bible is fittingly numbered *five* as this number signifies Grace or Favor which is truly Divine in its source and character. The New Testament is continually referring to the Grace of God (or, His Favor) in connection with the establishment of the New Covenant.

The promise of the making of a New Covenant with the House of Israel and the House of Judah was given by God at the same time He declared through Jeremiah the prophet the continuation of the kingdom and the perpetuity of the Throne:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." (Jer. 31: 31-34.)

Due to the failure to understand or recognize the jurisprudence of Scripture much misunderstanding has arisen as to the meaning of the Old Covenant and the distinction between it and the New Covenant. The Old Covenant was based upon national observance of the letter of the law, written upon the tables of stone with the statutes and judgments of the Lord which Israel promised to observe and keep, administering them as the law of their land. Now the law was not the covenant, but the observance and administration of the law was required under the terms of that covenant.

The New Covenant does not set aside the law, which was in existence long before Israel's experience at Mount Sinai. Abraham kept the law, for in blessing Isaac God declared:

"I will perform the oath which I swore unto Abraham thy father; and in thy seed shall the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." (Gen. 26: 4-5.)

These laws which Abraham kept were codified and given to Israel at Mount Sinai for her to administer. They became the constitutional law of His Kingdom upon earth, and the New Covenant in no way sets aside that law but declares that the outward observance by His people under the Old Covenant of the commandments written upon the tables of stone would now become a matter of the keeping of them in their hearts. Therefore, in a heart relation the outward fulfillment of the letter of the law waxeth old and passeth away and in its place there comes, under the New Covenant, a desire to keep that law within one's heart. What is this law which is to be written in the heart? It is the same identical law given

to Israel at Mount Sinai and which was written upon the tables of stone. When His people keep His commandments within their hearts, then they will be ready to administer His statutes and judgments as the law of their land.

By what process of reason do men teach that the transfer from the outward observance of the law to a keeping of that law in its having been written upon the table of the heart does away with the law? Such teaching is false, and contrary to the declared purposes of God!

Because of misunderstanding regarding the laws contained in commandments, statutes and judgments as distinct from the ordinances which were added and which were taken out of the way, having been nailed to the cross (Col. 2: 14), much confusion has resulted in the minds of many Christians, a confusion that has been increased through the failure of theologians to rightly divide the words of truth.*

Jesus Christ came as the messenger of the Covenant in fulfillment of the promise of Malachi the prophet:

"And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3: 1.)

When He came as the Messenger of the Covenant He set forth the terms of the New Covenant in the sermon on the Mount. The terms are as clear and concise as those set forth by God under the Old Covenant at Mount Sinai. God promulgated the law upon the Mount and Moses received it and gave it to the people, and Jesus gave the terms of the New Covenant upon the Mount of Olives and commissioned His disciples to take them to Israel: the Lost Sheep of the House of Israel.

In order to guard against any misunderstanding as to the place the law had under the New Covenant, Jesus said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy [the law], but to fulfill [the prophets]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [the prophets] be fulfilled." (Matt. 5: 17-18.)

Anticipating the teachings of our day, with theologians declaring the law

* For further information on the distinction between these laws, see Chapter One, *Digest of the Divine Law*, 248 pages, \$2.00 postpaid, Destiny Publishers, Haverhill, Mass.

to be nonessential under the New Covenant, Jesus pronounced judgment upon those who taught even against the least of the laws:

"Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 19.)

Despite this warning by Jesus, ecclesiastical leaders continue to belittle the need of keeping the law and have taught men that they are not required to do, keep or observe that law.

Jesus, as the Messenger of the Covenant, now proceeds to set forth the transfer from external observance of the law to a keeping of that law in a heart relation, giving examples of how these laws were to be written into the heart. He describes the righteousness of the Scribes and Pharisees to be that of outward observance of the law and then said:

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

The keeping of the letter of the law must now give way to the fulfillment of the spirit of that law. The following illustrations are given by Jesus. The law says, "Thou shalt not kill." Under the New Covenant this is applied to heart relation and Jesus declared that to be angry with a brother without cause is a violation of the spirit of this law. In no particular has this law been set aside, or changed, but rather He intensified its application — making the desire to harm another constitute guilt in the sight of God.

Under the law "Thou shalt not commit adultery" our Lord writes this into the heart by saying that to look upon a woman and lust after her is a violation of this commandment. Not one jot or tittle has been taken from the law in thus writing it upon the tables of the heart.

The people were astonished at His doctrines, for He taught them as one having authority, and so the terms of the New Covenant are signed by Him, the Messenger of that Covenant.

With His death he sealed those terms in His blood, shed to redeem Israel from the curse of the law and to bring salvation to all who would come unto Him:

"This is the blood of the new testament which is shed for many for the remission of sins." (Matt. 26: 28.)

The completion of the covenant came in the resurrection, bearing witness to the truth of that covenant:

"And with great power gave the apostles witness of the resurrection of the Lord Jesus." (Acts 4: 33.)

Thus five covenants are recorded in the Bible, which are declared by God to be covenants made by Him. The first covenant was made with mankind and established the continuity of day and night, winter and summer and seed-time and harvest, while the second selected Abraham as the man whose descendants were to become a blessing to the family of nations. The third established the Kingdom of God upon earth when the House of Jacob was made the administrator of His laws. The fourth set up the House of David, the descendants of whom were to rule over the Kingdom, sitting upon the Throne of the Lord which was established over the Kingdom:

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (I Chron. 29: 23.)

The fifth and last covenant is the New Covenant through which the way is provided for the fulfillment of the promise made through Ezekiel, when the Lord said of Israel:

"For I will take you from among the heathen, and gather you out of all the countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness" (Ezekiel 36: 24-29).

Also:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary

in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever." (Ezekiel 37: 23-28.)

The purpose of the New Covenant is to bring Israel back to God which definitely was a part of the task assigned to the New Covenant Church in Israel established at Pentecost. This is clearly set forth by Isaiah who prophesied of this church:

"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49: 6.)

As always in the past, so now, when the Church becomes so highly organized and worldly that it fails to carry out the mission assigned to her and at the time specified, God always raises up men and women to go forward in spite of the failure of ecclesiastical leaders to have grasped the significance of the set times and seasons. Today the Gospel of the Kingdom is being proclaimed in face of the pharisaical opposition of many theologians and Israel, His people, awakens as we move on towards the great day of restoration of His administration in accord with the terms of the New Covenant.

The Token of the New Covenant

As with the Old Covenant, so with the New, the token of the keeping of that covenant on the part of the individual is circumcision. We emphatically state that circumcision has never been set aside, but that its form and practice were merely changed to conform with the requirements of the New Covenant. The law of the Lord is still in force and provision was made for the foreordained fulfillment of this token of the Covenant in conformity with the terms of the New Covenant.

Every Israelitish man who failed to comply with the requirements of circumcision under the Old Covenant would be cut off from among his people. Under the New Covenant every Anglo-Saxon Israelite, man or woman, who fails to comply with the new requirements of circumcision will be cut off from among his or her people. As provision was made for the stranger and sojourner to become Israelites under the Old Covenant, so now provision is made for the non-Israelite to be num-

bered with His people under the terms of the New Covenant.

The Apostolic Controversy

What was the nature of the controversy among the apostles in the days of the early church as to circumcision? We have the question clearly defined in Acts 15: 1, where it is stated that some taught that compliance with the requirements of circumcision, after the manner of Moses, was necessary to salvation. A Church Council was called at Jerusalem to decide the matter. There it was declared and demonstrated that purification of the heart wrought salvation. Now Paul goes into this in more detail in Romans (chapter 2) and finally sums it up when he says:

"Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."

This change in the form of circumcision is clearly given in the Old Testament under the promise of the New Covenant to be made with Israel and with Judah as set forth by Jeremiah (Jer. 31: 40). There it is stated, "I will put my law in their inward parts, and

write it in their hearts."

Circumcision of Heart

Because the covenants are still in operation the token of those covenants must still be in force. Provision must therefore have been made for the operation of circumcision under the New Covenant so that this token, given to Abraham and confirmed to Israel, will not lapse. We find just such provision made for the transfer of the outward sign of circumcision under the Old Covenant to the inward sign under the New. It is written into Israel's constitution where we find the clause providing for the perpetual continuation of circumcision. Moses refers to circumcision of heart in Deuteronomy 10: 16 and later states that God will circumcise the heart of His people (Deut. 30: 6), making this type of circumcision that which was to apply to Israel after her captivity and when she found Grace in the wilderness (Jer. 31: 2).

It is of no avail to plead that because one is of the line of Abraham he is saved unless the conditions of circumcision of heart under the New Covenant have been kept. Failure to do so will

bring exclusion from the kingdom. "Except a man be born again, he cannot see the Kingdom of God."

Every Anglo-Saxon, and all those who would be numbered with His people, must comply with the provisions of the law. They of the kingdom who refuse to allow Him to circumcise their hearts shall be cut off and they who are not of the seed of Abraham but refuse to enter the kingdom through Him who is the door will be cast into outer darkness. Along with writing the law in the hearts of His people, under the terms of the New Covenant, there is also the requirements of circumcision, but of the heart and not of the flesh.

Because these things are so it behooves all who would secure citizenship in the kingdom, and have a part and place in the coming restoration of kingdom administration and peace, to keep the requirements. Jesus Christ, our Saviour, came and died and rose again that all who believe on Him might have life eternal, receiving as the gift of God circumcision of heart and thus — having conformed with the requirements of the New Covenant — be ready to have His laws written into their hearts.

Accuracy of Prophecy

EVERY DAY the newspapers are printing evidence as to the accuracy of prophecy, but men are blind to the fact because they do not know the Scriptures. The following two incidents taken from among many will be sufficient to prove how reliable are the writings of the prophet.

Just how would anyone know the meaning of what John so clearly saw when he described the "Seventh Angel" as pouring his vial into the air? Previous to that, each of the other six angels had poured their vials upon things upon the earth which resulted in turmoil, trouble and war. Not until the art of flying had been perfected and man had conquered the air could the meaning of what John saw be fully understood. The war is now being carried on in the very air where John saw the Angel pour out his vial of wrath and now the cities of the nations are being destroyed as the rain of death is poured out upon them from the great forresses flying overhead.

Daniel speaks of Israel grinding the nations to powder as represented in the stone smiting the great image and breaking it to pieces: finally grinding it to powder. Daniel is actually speaking of the pulverization of these kingdoms.

Winston Churchill recently stated: "Utter pulverization

is in store for anyone standing in the way of the allies." The Prime Minister of Great Britain may not have realized that in this statement he was but expressing what God has declared to be one of Israel's tasks at this time.

The prophet Daniel was speaking of the Babylonian succession of Empires and what would come to pass upon them at the end of the Times of the Gentiles, which time has now arrived. Israel has built a great Air Armada and with these sorties of planes ranging over Europe, dropping their deadly loads of bombs, the cities of the enemy are being literally smashed and pulverized as the great block busters destroy the buildings and turn their walls into dust; ground to powder, as the result of the terrific explosions.

Prophecy is having a definite and literal fulfillment, for not only will the governments of those people, who are our enemies, be destroyed but their very cities are being pulverized in accord with Daniel's prophecy.

The man who cannot see the fulfillment of these ancient predictions is blind to realities through unbelief, or has failed to recognize the people of the Book and the part God has decreed they would have in the fulfillment of His purposes upon His enemies and the enemies of His Kingdom.

The Importance of Identity

By C. M. CADWALLADER

MENTION has been made of Communism as a major factor of trouble during the period between the overthrow of Germany and the grand finale of this feverish global drama in the land of Palestine.

A certain cross section of the Canadian people may have been startled or even alarmed to read in their press dated November 20, 1943, the following partial statement attributed to Major Gladstone Murray, public relations counsel and former general manager of the Canadian Broadcasting Corporation, in the course of an address to the Toronto branch of the General Alumni Association of Queen's University:

"There is in existence now a complete plan for a general strike in Canada soon after the war. *Behind the plan are professional agitators with a vested interest in disruption and chaos.*

"This strike is for the purpose of revolutionary action. Its planners have not yet concerned themselves with the grievances on which the strike will nominally be based. Movements like this are outside the activities of recognized trade unions of the Canadian Commonwealth Federation [a political party]. The revolutionaries awaited the creation of a machine and the release of forces which no constitutional agency can control or direct. If Canada adopted a collectivist form of state ownership of industry to solve postwar problems democracy and individual liberty would be smothered as in Germany and Russia. But all totalitarian doctrines have this in common, that they displace the individual and deify the state. Also by their nature they cannot tolerate opposition or criticism."

Foreign Treaties

No sooner had the allied partnership with Russia in this war been announced than some individual, obviously possessed of a deep Anglo-Saxon-Israel conviction of his Israelitish origin, wrote as follows:

"What manner of business man is he who, before entering a partnership, will not ascertain the integrity, social and financial standing of his prospective associate?

"Will water and gasoline mix? No.

"Will a business partnership between an honest merchant and an unscrupulous gangster of the Capone type long endure? Certainly not.

"For these and the following cogent reasons, then, it is submitted that our treaty with Comrade Stalin will not be long lived."

This was his introduction to those cogent reasons and a sketch, in some detail, of the personal historical record of our dictator ally whose past, to say the least, was portrayed as conspicuously unsavory and notoriously criminal. Also traced was his regime of treachery, ruthless persecutions and wholesale liquidations of friend and foe alike in a manner to remind one of the poet Gray's apt description: "Forbade to wade through slaughter to a throne and shut the gates of mercy on mankind."

Then were discussed national traits to prove that Russia has shown unmistakably similar ideologies of anti-God and civil law as possessed by the Axis powers, all of which are diametrically opposed to our national institutions and customs founded on the broad principles of Christianity and the common law which is, in effect, the law of the Lord, and fundamentally practised by Anglo-Saxons. It was made demonstratively clear that these human factors make it obvious that we cannot long work together harmoniously.

Since the foregoing commentary was written great events have happened. The world at large, carefully nursed and buttressed by powerful propaganda, still appears to think that Stalin, in spite of his sullied past, has become invested with the halo of a saint and hailed as the savior of the allies. This, the Bible reveals, is a snare and a delusion: the reverse will be found true, and those aware of their identity who compare events with the inspired utterances of the holy prophets will have no difficulty in already discovering gaping cracks in the Cairo, Teheran walls-of-untimpered-mortar conferences and Russia's deceitful intentions leading up to the final scene in the last act of this unprecedented holocaustal drama in which all nations will play a part.

What sort of a nightmare must it have been for Prime Minister Churchill, his cabinet and the people of that tight little island who alone so heroically withstood the enemy for more than a year, especially when the great blitz was at its height and only twelve hours lay between the deadline for asking terms of the enemy? Until the rude awakening of Pearl Harbor, life on this

continent knew nothing of such tension, murderous bombings, multitudes of homeless, bereaved, dangerous food shortages and sacrifices of all kinds endured by our kindred family of brother Ephraim. Our mode of life continued merrily as ever, not much heeding pleadings to prepare or demonstrations of sympathy for our unfortunate kinsmen overseas. Still today we set a riotous pace altogether out of keeping with the warning signs of grave peril ahead. Only by the grace of God have we so far escaped great violent visitations of His wrath such as Ephraim has suffered. Had we shared his afflictions it is more than probable that the sobering effects would have curbed not only the silly quarreling of our politicians and factional leaders but prevented many strikes and foolish demonstrations, thus more effectively co-operating for the nation's welfare.

Penalty of National Blindness

Had the government of Great Britain in the past and, more pointedly, that of Churchill and Roosevelt during the present war, been cognizant of their Israel identity and national responsibilities, they would have consulted the manual of God's commandments, statutes and judgments and carefully scanned the blueprints and specifications laid down therein, before making any commitments with Gentile powers when they found themselves in a jam and forced to choose a partnership between God and anti-God Russia. In this case there does not appear to be any record of having consulted the divine oracle, at least nationally, albeit for such an occasion there are definite and simple directions on foreign policy in such quotations as the following:

"Be not unequally connected with unbelievers, for what partnership is there between righteousness and lawlessness, or what community between light and darkness, and who can make concord between Christ and Belial?" (Ferrar Fenton Text of II Cor. 6: 14.)

Here is such a masterly digest of the situation and what our foreign policy should be with Gentile (non-Christian) nations that it might have been written in 1940 specially for the occasion in-

stead of 2,500 years ago. It fits the case perfectly.

Again — the 16th chap. of II Chronicles is tragically plain. Asa, King of Judah, was warned by Hanani, the prophet, in these words:

"Because thou hast relied on the King of Syria and not relied on the Lord thy God, therefore has the host of Assyria escaped out of thine hand." Hanani goes on to ask: "Did you not defeat the Ethiopian and Lubins [a very large host] because you relied on the Lord? You have acted foolishly. From henceforth you shall have wars."

Had they turned, perchance, to the Apostle Paul's first letter to the Corinthians, 6th chap., vss. 1-11, and applied his admonition to the occasion its interpretation in modern business man's language would run something like this:

MESSRS. CHURCHILL & ROOSEVELT,
Custodians and Administrators of the
Kingdom of Israel,
London, England and Washington, D. C.

Dear brother Israelites,

Information has reached me that you are in an exceedingly desperate plight on account of the impending invasion of the heathen German hordes in their onward march to anticipated world conquest and are in imminent peril of being conquered and enslaved in like manner as the European countries. It appears that the odds are so overwhelmingly against you that the situation would seem to resemble the time of King Hoshea, over 2,650 years ago now, when in his reign our ancestors were taken captive by the Assyrians, consequently you must lose no time in seeking aid of the most powerful ally in the world in order to pull yourselves out of this terrible dilemma.

Come, let us get down to principles first. As masters in Israel you must know that any sort of pact or treaty with Gentile nations is expressly forbidden by our forefather Moses. On the other hand you know, or should know, that the holy, or saints, shall judge the world: you also know that the twelve apostles chosen by the Master from the ranks of our people (over whom you now exercise authority) shall even judge angels. Very well then. With this truth as a rock reasoning basis will you be faithful to your sacred trust as of the elect and choose God as your ally, or do you consider the mighty Stalin, Goliath of the Gentile powers, whose blemished record you must take into account, the best expedient to deliver you out of your great trouble?

As you know, perfect frankness is a quality which always characterizes my admonitions, so in that spirit let me say that, judging from the manner in which your predecessors and you with your cabinets have been conducting the business with which you are charged, it does not seem that there is a single intelligent statesman or administrator amongst you — no, not even one. I speak thus to your shame. True, you are not entirely blameworthy, for your predecessors for long centuries past have

consistently forsaken the law of the Lord and defiled themselves with heathen customs to a shameful degree, a legacy you have inherited and which you stubbornly perpetuate in a manner simply disgraceful to your high calling. The continued age-long practise of traditional iniquitous policies by your forebears, however, is in no sense absolution for you, for you have the righteous and equitable laws of God available in His own written Word. Why do you not practise them, and how can you explain your gross neglect? Of course I know you even go so far as to give lip service to this national guide; at least you assert that you subscribe to its precepts. Why not make a thorough job of it and be *entirely* guided thereby? Believe me, you or your successors will yet do exactly that: I mean when Christ's Kingdom, under His personal sovereignty, is established on earth, and that cannot be distant now more than a few years at most.

In spite of this revealing light you have degraded yourselves by the kind of lawlessness signified by the Decalogue, and I am fearful that you are at the moment of this crisis in the greatest danger of repeating a former error and making a treaty with the heathen foreigner.

Pray, be advised by me. There are within your respective realms many of the faithful who do believe the holy prophets and observe the law of the Lord insofar as the evil customs of this Laodicean age permit and who are well qualified to advise you wisely in national affairs, I allude to those who have washed and purified themselves in the blood of our Redeemer the Lord Jesus Christ and made themselves righteous in the spirit of God, in particular those who are cognizant of their Israel identity and its responsibilities. Take counsel of them. Farewell.

*The blessing of our Lord Jesus
Christ be with you, brethren.*

PAUL

Is there any precedent for such a course as suggested by the Apostle's letter? Yes indeed, the Old Testament is full of them. All the renowned leaders of Israel from Joshua onwards — Gideon, Samson, David and others — right up to and including the histories recorded in Kings and Chronicles. Israel's history is fairly studded with accounts of miraculous deliverances in some greater or lesser degree; but these miracles, be it noted, only occurred when the people as a nation forsook their Gentile ways and returned to the law of the Lord.

False Hopes

But in this crisis, like in so many other momentous instances, Israel depended on human wisdom, armed and material might, and went blindly ahead. Israel failed because we did not nationally know our identity; did not realize our great heritage or responsibilities and act on them. However, as the

world at large judges success, it would seem that their judgment has been fairly well justified, for at this writing the Russians are moving with an irresistibly steady steam roller sweep against the Germans, inspiring great hopes in the allies. Admittedly this calls forth our admiration and cheers for the magnificent bravery and courage of the Russian military might loyally supported by sacrificing citizenry, as well as satisfaction at the result. One may even express a pious hope that this steam roller will not stop east of Berlin — but let Israel beware, for in this or similar case the period of greatest tribulation for Anglo-Saxondom is instantly at hand.

Here it may be salutary to mention that God has warned us of affliction and chastisement in measure with a promise that He would draw off the enemy. Fulfillment of this is seen in the great blitz of Britain when, on the brink of capitulation, the attack providentially abated and later was launched against Russia. The history of great events is pre-written in the Bible if we will only intelligently and diligently search for it. God's promise to draw off the enemy does not mean that we will be immune from further punishment. No indeed. We are emphatically cautioned of inevitable punishment in measure for our sins as corrective discipline in order that our stiff necked obedience and stubborn wills may be subdued to God's governance. Therefore we must expect bombings and reverses on sea, land and in the air as well as severe economic privations throughout the length and breadth of the land until we do submit and seek His aid as prescribed in Joel 2: 15-17, for *now* is the period of divine judgment of the nations, during which we are being tested and tried in every way to the end that that which cannot be shaken may remain.

The Truth Revealed

In acknowledgment of our Israel citizenship let us apply that acid test of "the more sure word of prophecy, whereunto ye do well that ye take heed" as recorded in the 38th chapter of Ezekiel which states that Gog (Russia) and her confederates (we have plainly seen this confederacy taking shape just lately) will swoop down upon Israel. This confederacy is a breach of the Teheran Conference, and will become more pronounced until they are ready for the great swoop. Moreover, it is a proof of their pre-war boasted aspiration to dominate the world.

Well, we mustn't worry about that, for Ezekiel assures that that swoop will be the last of this bellicose government. This prophecy is one of the most interesting in the whole Bible just now, because it applies to the present generation, and in this setting should be studied carefully, with particular attention to vss. 10-13, which clearly indicate a treacherous act on the part of Russia, much to the surprise of the allies. If we knew our identity and heeded God's instructions there would be no surprise. Indeed it would be a surprise if it didn't happen. Please read Chap. 39 in its entirety and get a picture of the ghastly holocaust at the last, and mark well the truth and significance of vs. 8, which says: "BE SURE IT WILL COME AND BE IN EXISTENCE, says the mighty Lord, THE DAY OF WHICH I SPEAK." (F.F.). Can we doubt the truth and certainty that this clear statement of the Omnipotent implies? Vss. 25-29 tell of the protection and salvation of allied Israel.

Miraculous Deliverance

Those who do not believe in Anglo-Saxon-Israel identity will hotly scorn the suggestion that we should not have made a treaty with Stalin and that Great Britain could have successfully resisted Hitler's hordes. On the authority of God's written Word it can be boldly and confidently asserted that, had the Parliament and Priesthood of Britain's nationally established religious faith followed the example of Jehoshaphat, as recorded in the 20th chapter of II Chronicles, the world would have witnessed a miracle on such a scale as would convince the most skeptical of the soundness and value of Anglo-Saxon-Israel claims, for the incident is almost an exact parallel with Britain's woefully unprepared defense at the commencement of this war.

A brief résumé of this history tells us that Jehoshaphat, King of Judah, found himself unprepared and terribly afraid in the face of an invading multitude

composed of three powers: Ammon, Moab and Mount Seir. In his fear he did the only sensible thing — he turned to God. Acting on the prescribed formula for Israel immediate steps were taken to convoke Parliament and a national assembly of men, women and children. After committing themselves to God they received divine instructions:

"Do not be afraid nor dismayed by reason of this great multitude, for the battle is not yours but God's. Tomorrow go ye down against them. . . . Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord."

Jehoshaphat bowed and the entire population worshipped. Obedient to those divine instructions the Israelites went out against the foe next day. What happened? What we would likely call today an incredible miracle. It was an entirely bloodless victory as far as the Israel forces were concerned. Not so with the enemy. The Ammonites and Moabites assailed and utterly destroyed their ally, then turned and "every one helped to destroy another." Read the full thrilling account of this stranger-than-fiction story in the 20th chapter of II Chronicles.

Oh, the inestimable advantage of knowing who we are and our responsibilities to the Kingdom! What incalculable human and material sacrifice could have been saved in this war, and yet can be saved even at this late date, by acting on that knowledge. And critics still will ask, "What good is it?"

Already there have been miraculous deliverances for us in this war, notably at Dunkirk, Battle of Britain, Matapan and lesser ones. Undoubtedly the same divine power that operated in Jehoshaphat's time, which on other occasions slew 185,000 Assyrians in a single night, overwhelmed the Egyptian hordes in the Red Sea, and so on, is available today if we will only approach it in the right manner.

We have no need of treaties with foreign nations — they are a snare and

a delusion. Moses, in delivering the law, admonishes thus: "You shall not make any treaty with them or covenant with their gods." (Exodus 23: 32.)

Perfection of Law of the Lord

It will be learned that the history of the Israel people is the history of utmost prosperity or degradation according to their observance or neglect of the Sinaitic law, and that when the government and priesthood constituted a perfect partnership in their respective observances of the law then prosperity was at its highest peak. In the self-same manner should the Anglo-Saxon governments function, but it is feared that the many spurious forms of worship within our several borders is a serious deterrent. This is a homily from the 28th chapter of Deuteronomy.

Today a Day of Grace

Those who have their finger on the pulse of the times and diagnose the situation in the light of Anglo-Saxon-Israel truth will agree, I believe, that the present struggle between Russia and Germany is a period of grace for Israel to put her house in order and prepare spiritually for the ushering in of the Kingdom of God on earth. Although our armed forces are heavily engaged on many fronts the fortunes of war against us might be ever so much worse. Certainly it would but for God's protection. Certainly it would be ever so much better if we trusted God and did His bidding. However, if, for reasons of infirmity, old age and other handicaps, we stay-at-homes are debarred from active physical service, we can generate an even more potent force than the most devastating blockbusters, for the effective prayer of a righteous man availeth much — and, says Tennyson: "More things are wrought by prayer than this world dreams of." Therefore let our prayers rise like a fountain night and day for the speedy restoration of the Kingdom of God on earth.

Straw in the Wind

THE Soviet Government has threatened to use force against China, accusing the Chinese military forces of violating the Mongolian People's Republic.

Quite interesting, for Mongolia is a region over which sovereignty is claimed by China and Russia is accusing China of violating her own territory. It is also of interest to note that Russia threatens

to move, according to news reports, into the Chinese province of Sinkiang — which contains rich undeveloped sources of oil and minerals, perhaps one of the richest in the world.

Let those who have been telling us that Russia has no plans for aggression please explain this! She certainly is using the usual imperialistic tactics for

gaining control over rich territory, which another may covet, by threatening seizure — using as an excuse an incident in the customary mode of procedure in such cases.

It illustrates Russia as one of the three heads of Esdras' eagle; evil in desire and purpose, for the moment only allied with Israel against a common enemy.

This Gospel of the Kingdom

By THOMAS W. PLANT

SOME years ago I was present in the Central Hall, Westminster, at an Annual Conference of the British-Israel World Federation. The address was on *This Gospel of the Kingdom* from the Anglo-Saxon-Israel standpoint, but to my mind there seemed more emphasis placed on "This Gospel" than on "The Kingdom." Naturally I began to wonder if those present, even though they were avowed Anglo-Saxon-Israel believers, fully realized the true import of this 14th verse of Matthew 24.

After the meeting, conversation with several friends attending the conference showed me that the great majority were thinking of the world-wide proclamation of the Gospel of Salvation, and not of the Gospel of The Kingdom — two very different subjects. Knowing that the words "This Gospel" mean "The Good News," it is obvious that the emphasis should be on the meaning of the words "The Kingdom." With this in mind I began with the usual comparison of translations, and here is the result of comparing seven of them:

The Authorized Version: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Revised Version and The American Standard Version: "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

Young's Literal Translation: "And this good news of the reign shall be proclaimed in all the world, for a testimony to all the nations; and then shall the end arrive."

Moffatt's Translation: "This gospel of the Reign shall be preached all over the wide world as a testimony to all the Gentiles, and then the end will come."

The Twentieth Century New Testament: "And this good news of the Kingdom will be proclaimed throughout the world as a testimony to all nations; and then will come the end."

Weymouth's New Testament in modern speech reads: "And this good news of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."

And *Ferrar Fenton's Complete Bible in Modern English* reads: "The good news of the Kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come."

What a fine collection of alternative renderings! In illustrated magazines we

occasionally see examples of composite photographs in which we get the result of superimposed photographs of different personages on one plate; shall we try to get the result of a composite rendering of these various translations?

"And this good news of the reign of the Kingdom will be proclaimed throughout the whole Empire to set the evidence before all the nations; and then the end will come."

This verse is embedded in those "last sayings" of Jesus, which were specially given in answer to the request by the disciples (verse 3), and they were uttered in the full consciousness of their predictive value. I venture to suggest that the whole passage is full of implied "time-marks," which date these sayings as referring to present-day and still future events, rather than to the fall of Jerusalem in A.D. 70. But let us return to our exposition of verse 14 and let us do it almost word by word.

"*This Gospel.*" In Appendix 140 of the Companion Bible we read: "The origin and exact meaning of the English word does not matter, the Greek word *euangelion* means *good news*, glad tidings; and these good tidings may be concerning various and different subjects."

So, then, we may safely infer that the word Gospel used here does not refer to the Gospel of Salvation, and this view is immediately confirmed by the words "of the Kingdom," as the rendering of the passage as "This Gospel [evangelical teaching] of the Kingdom [of Salvation]" would be sufficiently inaccurate and meaningless to secure its rejection.

Note also this good news of the Kingdom was to be proclaimed as a witness — a testimony — a setting forth of evidence to prove something to the nations, which idea is certainly quite devoid of any reference to the individual salvation of the soul.

Christ used the words, "This good news of the Kingdom." He also used the same word "Kingdom" in Chap. 21, verse 43, when He told the Jews that the Kingdom would be given to a nation bringing forth the fruits thereof. It is just as well to remember that the New Testament was not then written, and that Jesus spoke from his unique and complete knowledge of all that Moses

and the Prophets had predicted about *The Kingdom* of Israel, which was divinely divided after Solomon, and whose indestructible Davidic Monarchy reigned first over the Kingdom of Judah and then was transplanted by Jeremiah to Israel in the Isles of the West, and verse 45 significantly adds that the chief priests and the Pharisees perceived that He spake of themselves.

This good news of — "of" is rendered in the margin of the Companion Bible as "concerning" or "pertaining to." So this good news *concerning* the existence of the literal Kingdom of "divorced" and "backsliding" Israel as distinct from "married" and "treacherous" Judah, will be proclaimed as by heralds (see Appendix 121 of the Companion Bible) throughout all the civilized or habitable world (marginal rendering).

Ferrar Fenton, with his keen sense of fitness and logical rendering, translates "all the world" as "the whole Empire," seeing that it relates to the Empire of Israel, which was to evolve into the Chief of the Nations,¹ consisting of "A Company of Nations" and a "Great" separate "People" of the House of Joseph.²

These were to be of apparently Gentile³ origin, therefore, of necessity, living their national life far removed from Palestine. So, throughout the whole Empire (of Israel) this good news concerning the actual existence of lost Israel and its Davidic Monarchy was to be heralded forth by setting the evidence of their Identity as a witness to the faithfulness of Jehovah to His Covenant and to His protecting care over the Long Lost Northern House of Israel.

This good news of lost Israel's present-day existence and the evidence — the incontrovertible proof — of its reality will be proclaimed throughout the whole of our Empire, and then the end will come.

What a remarkable "time-mark" this last clause is! It really means "and then the actual end of the age will come." There is no evading this date, nor the proof. Its non-fulfillment up to the

¹ Amos 6: 1.

² Genesis 48.

³ See *The "Lo-Ammi" Prophecy* in *DESTINY* for Sept., Oct. & Nov., 1942.

present day is quite sufficient to date it as still future.

Have you sufficient confidence in the Anglo-Israel interpretation of the prophecies to realize that Jesus — the Christ, the Messiah — really did refer to this unveiling of Lost Israel's national existence as the immediate preliminary to His Second Advent at the end of the age, when reunited Israel and Judah — that is, Ephraim, Manasseh and Judah — will rule the world in Righteousness under His rulership, until the time when He shall deliver up the Kingdom to God, even the Father?

What is a Theocracy? Here is a dictionary definition: "Theocracy, — the name given to a system of government by ecclesiastical authorities, and hence regarded in primitive times as government by God Himself. The Israelites possessed such a government from the Exodus until the appointment of King Saul."

To anyone who spiritualizes biblical prophecies this definition of a Theocracy would present no difficulties. It would all be summed up in the petition in Our Lord's Prayer — "Thy Kingdom Come," and we should not be expected to ask for any further explanation, nor to probe into the meaning and implication of that petition.

But unfortunately for this easy way of avoiding some research (when we realize that Christ was teaching us to pray for the coming of God's "Kingdom,") we ought to feel the urge to look for that "Kingdom," and we notice He did not use the word "Church."

"For Thine Is The Kingdom"

Read carefully II Samuel 7: 10, and 18 to 29. When Solomon succeeded his father David, we are told in I Chron. 29: 23, that "Solomon sat on the Throne of the Lord as King, instead of David, his father, and prospered." Jeremiah's commission was not only to be present at the overthrow of the Kingdom in Palestine, but "also to build and to plant" it somewhere else, and his life was to be safe until his mission was accomplished. So the Heiress (the Crown Princess of Jerusalem, Tea Tephi) was taken by Jeremiah to Tara in Ireland, to continue the Davidic Line in the Isles of the West, from whence it will be "Restored" to Jerusalem. Dr. Redpath, in "The Westminster Commentaries," commenting on the theme of Ezekiel's five chapters, viz. 33, 60, 37, writes: "The Kingdom of Jehovah is to

be 'restored' with full spiritual power," the future ideal *reunion* of Government and Religion, and this is the great evangel of all the Prophets.

The Throne of the Davidic Monarchy was not in Palestine when Christ gave us "The Lord's Prayer," and the Churches still pray "Thy kingdom come, Thy will be done *in earth* as it is in heaven."

These problems become still more interesting when we quote Ferrar Fenton's remarkable rendering of this petition in the Lord's Prayer, which reads: "Thy kingdom must be being *restored*!" What can this mean but the restoration of the yet-to-be reunited kingdoms of Israel and Judah as a Theocracy, with Palestine as their center, and from there to rule the world in righteousness, under Divine guidance given to our Davidic Monarchy? Not for mere conquest, but for service and leadership, are we to be given this future preëminence as the fifth and final world-Power.

The kingdom and dominion and the might of all kingdoms under heaven shall be given to the saints of the Most High (the Holy People of the Most High — *F. F.*), a people whose kingdom is a lasting kingdom, to be served and obeyed by all dominions. This is the end. — Daniel 7: 27 (Moffatt).

Here is the story of Ferrar Fenton's translation of "The Lord's Prayer."

When he was translating the New Testament he frequently made a practice of submitting his translation to a friend who was greatly interested in the progress of his task. When his translation of the Lord's Prayer was first shown to this friend, she expressed great surprise at his choice of language, and he went back to his task to test his version over again. A second and a third time this occurred, and at the third attempt he said: "It will have to stand; I cannot make it different."

This account I had direct from the friend, who occasionally suggested improvements in sentences which were accepted if, in the opinion of Ferrar Fenton, they were permissible in his all-absorbing aim to give a faithful and accurate rendering of the originals.

THE LORD'S PRAYER

(A Direct Translation by FERRAR FENTON)

"Our Father in the Heavens: Your Name must be being Hallowed; Your Kingdom must be being restored, Your Will must be being done, both in Heaven and upon the Earth.

Give us today our tomorrow's bread; And forgive us our faults, as we forgive those offending us, for You would not lead us into temptation but deliver us from its evil."

The following footnote is inserted to justify this rendering: The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists, for Latin has no Aorist of the Imperative Passive Mood used by Matthew and Luke. The force of the Imperative 1st Aorist seems to me to be that of what is called a "Standing Order," a thing to be done absolutely, and continuously. — *F. F.*

This is the history and the justification for this unique rendering of "Thy Kingdom come" into "Thy Kingdom must be being restored."

Restored!

This word "restored" has always arrested my attention; it is so completely in harmony with the great theme of the prophets — the reunion of Israel with Judah, under the Davidic Monarchy, with Jerusalem as the religious and governmental metropolis of the world. Its harmony is almost sufficient to prove its accuracy, because Christ not only knew the prophecies, but He knew His Father's will. The word immediately takes us to the first chapter of the Acts, verses 6 and 7:

When they were together, however, they asked Him: "Master, will You at this time restore the Kingdom to Israel?"

"It is not for you," He answered them, "To know times and periods which the Father has reserved at His Own absolute disposal." — *F. F.*

Note that Christ tacitly admits that the "restoration" will take place, but postpones the *when* until the plans of the Father are ready for fulfillment.

If it had to be *restored*, it was not there when Christ taught us how to pray, but, *being a Standing Order* — in continuous force throughout the ages, it remains in force until accomplished by the reunion of Great Britain and her Company of Nations with the separated "Great People" of the U. S. A. and the Jews in Palestine, with Jerusalem as the Religious Metropolis of the world. So, in these latter days, "*As you travel*, proclaim the fact that the Kingdom of Heaven is approaching." (Matt. 10: 7, *F. F.*)

Blunders in Statesmanship

By C. R. DICKEY

MANY interesting facts may be gleaned from a close examination of the Biblical records in Kings and Chronicles. Some of these facts present striking parallels when compared with trends and events in the world today. In spite of the much discussed and overrated processes of evolution, rulers and their people still do the same things and make the same mistakes that were made thousands of years ago.

An incident which took place during the reign of King Hezekiah supplies a most surprising and impressive parallel when viewed in the light of present trends. Among the many kings of Israel and Judah, Hezekiah merits top rating both as to character and achievements. The first thing he did on ascending the throne, at the age of twenty-five, was to repair the Lord's house and call all the people together for dedication, prayer and worship. So outstanding was his reorganization of the nation's religious life that the historian sums it up in these words:

"Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did with all his heart, and prospered." (II Chron. 31: 20-21.)

Furthermore, Hezekiah built important cities. He made treasuries for the vast resources of silver, gold, spices and precious stones. He built storehouses for grains, wine and oil. The crowning project of his long career was the great water system which he made by stopping the upper channel of Gihon and bringing the water straight down to the west side of Jerusalem through a conduit.

However, after completing all these notable acts, Hezekiah made one colossal blunder. The story is told in II Kings 20: 12-19, and in Isaiah 39. The two accounts are almost identical. We quote from the former:

"At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver,

and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

"Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.

"And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?"

It is plain that Hezekiah's illness was used as a pretext for Babylonian spies to gain entrance to the palace. That the king fell headlong into their espionage net is equally plain. When Hezekiah should have been most vigilant, he was caught completely off guard. Isaiah 39: 2 states that Hezekiah "was glad" to show his visitors all the treasures of his dominion — even to the house of its armament. Those clever, unscrupulous Babylonians saw everything they wanted to see and got all the information they needed for future use. In the enjoyment of his power and possessions, Judah's king forgot that the kingdom had enemies.

More inexcusable yet was Hezekiah's attitude when Isaiah called his hand for exposing the nation's resources to envious and covetous foes. Instead of viewing with dismay the possible outcome of his folly, as depicted by the prophet, Hezekiah merely inquired: "Is it not good, if peace and truth be in my days?" He seemed content to know that judgment was not due to fall in his lifetime. Such apparent disregard for the future of his people was most unworthy of Hezekiah's high position.

An illuminating addition to the story

is found in II Chronicles 32: 31. After recording Hezekiah's distinguished public service, in verses 27-30, the chronicler states:

"Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that He might know all that was in his heart."

Hezekiah, like all leaders who become too sure of themselves, was weighed in the balances and found wanting. All his good works could not atone for his shortsightedness in dealing with Babylon. It was the only tragic mistake in an otherwise brilliant career. But that one blunder was enough. It led to a calamity from which the nation never recovered, namely, Judah's Babylonian captivity and the dissolution of the kingdom.

How did the great storehouses and the famous conduit profit the inhabitants of Jerusalem after their deportation? Of what use were the treasures of gold, silver and jewels to Hezekiah's own sons when they became slaves in the palace of a Babylonian king?

By all means read Edwin Muller's *Inside Story of Pearl Harbor* in the April issue of *The Reader's Digest*. It is an amazing account of blunders in high places. It reveals that the sneak Japanese attack was an exact duplication of a plan which was created by the U. S. Naval Planning Board and demonstrated in maneuvers to test the defenses of Pearl Harbor.

The test was made in 1932, and involved the United States Fleet, consisting of nearly 200 warships. Admiral Yarnell commanded the attacking fleet and it was taken for granted that he would use battleships; instead he took two aircraft carriers and four destroyer escorts with which to make his attack from the air. While the defense of Pearl Harbor was planned especially to meet a naval attack, it had also adequate anti-aircraft guns, fighter planes and bombers.

As Admiral Yarnell had hoped, clouds and fog enabled him to move toward Oahu without being detected. Figuring that a Sunday might find the defending forces less alert than usual,

the Admiral staged his attack on Sunday, February 7. While the carriers rolled in heavy seas, 152 planes took off and drifted in over Koolau Range on the trade wind from the northeast. The great naval base lay helpless beneath them. Defending planes could not take the air. If the entire fleet had been in the Harbor, and the Admiral's men had dropped real bombs, they could have sunk or damaged every ship.

Many Navy officials were so impressed with the successful demonstration that they wanted to reorganize the Navy, using air power rather than the battleship as the base of operations. Alas, their views were not heeded in Washington!

But they did register in Tokyo. Japanese spies observed the maneuvers; furthermore, they listened in wherever Navy men met and discussed their views. As Edwin Muller says, the Japs realized that they had been presented with a brilliant and workable plan for putting most of the United States Fleet out of commission.

On Sunday, December 7, 1941, the Japanese Navy carried out that plan — exactly as our own Navy did it nine years before. Right while all this treachery was taking shape, and up to the very time of attack, Japanese diplomats were smiling their way around in Washington, securing information which would have been denied to loyal American citizens.

The disastrous Japanese attack exposed two significant blunders on the part of American statemen: a) their failure to recognize the Japanese as potential foes, by which lack of foresight they misjudged Japanese intentions and used no precaution in dealing with them; b) their failure to make full use of important facts relative to national defense, which the Pearl Harbor maneuvers demonstrated so effectively.

A few men, even among those in seats of authority, were mindful of the Japanese peril lurking in the waters of the Pacific, but when they tried to sound the alarm, they were howled down and derided from pulpits, platforms and in the press by pacifist preachers, university presidents, professors, politicians, hired columnists and other self-styled idealists.

Intelligent citizens could have known all along the militant character of the Japanese, their desire for conquest, their military and naval strength, and their determination to wrest the sovereignty of the Pacific from these United States. Such ignorance and

carelessness on the part of those to whom the security of this republic has been entrusted is inexcusable. Thousands of American boys have already paid for that folly with their lives; thousands more languish in unspeakable prison camps. And the end is not yet in sight!

The Valor of Ignorance, a military book written over thirty years ago by Homer Lea, contains the following warning:

"The Pacific Ocean consists of more than 34 per cent of the world's surface, and not only do more than one half of the human race rest somewhere about upon its littoral but two thirds of the undeveloped resources of the earth are in the lands upon whose shores its waters break.

"It is this vast combination of mankind and unsquandered riches that determines the true significance of the Pacific. Whether the world in future is to be dominated by one nation or a coalition of them . . . in the Pacific shall it be determined.

"This republic and Japan are approaching, careless on the one hand, predetermined on the other, that point of contact, which is war. . . . We exaggerate, not Japan's capacity to make war, but our capacity to defend ourselves."

While Lea's book was written to warn the United States, it was scorned and unheeded in his native land. Pacifist and international peace movements denounced it. But, like the Pearl Harbor maneuvers, it was duly appreciated by the wily Japanese. *The Valor of Ignorance* was a best-seller in Japan, where it went into twenty-four editions in one month, according to Clare Boothe, whose fascinating story of the author was published by *The Saturday Evening Post* on March 7 and 14, 1942. The Japanese government made it required reading for officers in all the services. And so did the military schools of Germany and Russia.

Again Japanese militarists recognized that a workable plan had fallen into their hands. They took the Philippines from us precisely as Homer Lea mapped the campaign in his book three decades ago. Moreover, to the everlasting shame of our statesmen, we could do nothing to prevent it — exactly as he had predicted. Thus did the appalling situation of General Douglas MacArthur's men, in their final stand for the Philippines, verify these two great statements from the wise and versatile Lea:

"No state is ever destroyed except through those avertible conditions that mankind dreads to contemplate. . . . All nations, no matter how great, if undefended, die of the sword."

If members of our State Department and other high officials were deceived in regard to Japan's attitude and intentions toward the United States, is it not also possible that they may now be misjudging Soviet Russia's aims concerning our nation and Great Britain? Although many people seem to have forgotten the matter, it is still a fact that Russia entered the present war as an ally of Germany against Britain, and doubtless would yet be an avowed enemy of the British and Americans if Hitler had not invaded Russia. Naturally that circumstance reversed Stalin's position for the time being. However, it did not necessarily transform so recent a foe into a trusted friend. Any casual observer ought to see that the Russian dictator's alliance with us is based on expediency rather than friendship, just as his alliance with Hitler was previous to the German attack on Russia.

The conflict between Hitler and Stalin was staged to determine which one of the two dictators would dominate Europe, Asia and eventually the whole earth. Students of Bible prophecy, who analyze current trends and events in the light of Ezekiel 38-39, and II Esdras 11, have not been surprised to see Stalin rise to first place in the arena; but they know too that his rise to pre-eminence bodes no good for the English-speaking nations, whose gullible leaders have played into his hand on every occasion. A victorious Stalin is certain to be as great a menace to world peace and freedom as a victorious Hitler.

What results have emerged so far from the spectacular Moscow and Teheran Conferences which promised so much? Nothing, apparently, except that Stalin got what he wanted without obligating himself, either as to present concessions or future policy.

Would it not have been exercising foresight and sound judgment if the Anglo-Saxon nations had withheld all lend-lease supplies from Russia until Stalin declared war on Japan? On the contrary, our leaders have persistently thrown caution to the winds in dealing with questionable Russian officials; they have not only *shown* our treasures to Soviet diplomats, but with extravagant abandon they have shipped our priceless resources to them without requiring any guarantees in return — not even an air base from which we might strike at Japan. All this has been done with the utmost disregard of the consequences and the needs of our own people.

Imagine the stupidity of people who think that the Bolshevik dream of world revolution and domination vanished from the earth when Stalin waved his magic wand and blandly announced that the Communist International no longer exists! Anyone who is deceived by that gesture can best be described in the words of a crude old philosopher who used to say of some particularly stupid person: "If his brains were ink, he couldn't dot an i."

While our politicians wrangle over *postwar* plans, the cagey Stalin moves swiftly to get what he wants *now*. Unless our elected representatives wake up and take a stand soon, we will need no *postwar* plans, for we will find ourselves duly and efficiently regimented according to plans already worked out in Moscow.

Occasionally some war correspondent, speaking from personal experience, throws much light on confused situations in a few sentences. Ray Brock, on his return from the Balkans and Near East where he was correspondent for the *New York Times*, declared that Russia already has embarked on a ruthless unilateral policy on the occupation and subjugation of territories and peoples of eastern and southeastern Europe. He is quoted by the *Dallas News*, under date of March 29, 1944, as saying:

"The people in these territories include some of our Allies, namely Poland, Yugoslavia and to a certain extent, Greece. We've already abandoned the Baltic states, and the poor bloody Finns have maneuvered themselves into a totally indefensible position. We've done little but bluster at them.

"We're in the process of abandoning Poland to the tender mercies of Russia. Poland, the original cause of the war, was the first power to stand up against Germany, and now what is even more dangerous, we are in the process of abandoning Yugoslavia.

"Draja Mihailovich, Yugoslav guerilla, generalissimo and War Minister, has been, without an ounce of evidence, accused of accommodations with the enemy Germany and former enemy Italy.

"In three years of covering the Balkans and Yugoslavia specifically within that country and at close range from Istanbul, Turkey, I've been unable to unearth any evidence that Mihailovich is doing anything but waging the fiercest, most relentless resistance against the Axis armies of occupation in Yugoslavia.

"I also have been unable to find out that Tito, Marshal Josip Broz, is anything but a Croat Communistic, political commissar."

These observations illustrate how Stalin is juggling the policy of our State Department. Until recently we were

aiding Mihailovich and dealing with the subjugated peoples of Europe through the official representatives of their governments in exile; now, one by one, we are recognizing Soviet-appointed communistic leaders as the official heads of those same countries and ignoring their governments in exile.

Between 1918 and the present war, Anglo-Saxon prudence was scuttled with our battleships. Our country threw its doors wide open to foreigners — friends and foes alike. Even German agents had immediate access to the United States and began to set up house in our midst. Japan had long enjoyed freedom of education and observation in this country. After recognition of the Soviet régime, at the beginning of the present administration, Russian communists literally swarmed to our shores. They began to take over the control of labor organizations throughout the nation. Soon many of them were planted in governmental departments at Washington; this practice has continued unabated, and now they are on the pay roll in every important branch of government service. Before Hitler turned on Stalin these alien-born communists and their native co-workers were collaborating with Hitler's agents in this country; but since that reversal, they have put on a great show of antagonism, hurling cries of "rat" and other favorite epithets at their former German ally.

Like King Hezekiah of old, Anglo-Saxon leaders have not been vigilant. They are lacking in discernment when it comes to spotting their enemies. During recent months information which has been cautiously withheld from faithful, taxpaying citizens, on the pretext of military necessity, has been granted freely to foreign representatives whose attitude toward our nation is admittedly not clear, even to

our State Department and the President himself.

"Is it not good," asked Hezekiah, "if peace and truth be in my day?" "Is it not good," say our leaders with satisfaction, if we defeat Germany and Japan, and win an early peace? Yes — it is good as far as it goes. But we are living in a fool's paradise if we think that is all we have to do.

What are we going to do with the totalitarian processes — subtly manipulated by powerful internationalists among us — that are rapidly abolishing representative constitutional government and free enterprise in this country? Until we do something drastic to avert this imminent disaster, we are losing on the home front — *now* — the precious heritage our sons are dying to save.

The issues at stake by the infiltration of totalitarian methods are obscured for the average person by the fact that communism comes to us in the guise of an ally. No better smoke screen could have been devised. Entrenched so favorably, it not only allays suspicion, but dares to threaten all alert citizens and officials who lift a voice against its progress.

There is an undercurrent from these totalitarian processes which is responsible for much of the confusion among American and British statesmen. Editors of influential newspapers and other prominent observers are becoming alarmed over the evident indecision of government officials in matters requiring a specific statement as to policy. Speaking for millions of their fellow countrymen, these observers are demanding that the United States and the United Kingdom state their objectives. Russian objectives are becoming increasingly evident, these observers say.

And that brings us to the crux of the whole situation. With utter dismay we have watched our leaders acquiesce to every demand from Moscow. Now it is obvious that they are in the position of a small boy who was trying to lead a huge dog. On being asked where he was taking the dog, the lad replied tearfully: "I don't know — where — he's taking me." We are confused — we have no clearly defined policies — because we are not sure where the Russian bear is taking us.

So far, indeed, have the mighty fallen!

"Awake, awake, put on thy strength, O Zion!" For what shall it profit a nation if it wins military victories on foreign soil and loses its own soul?

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When the Boy Falls in Battle

EVER since this article appeared (DESTINY for July, 1943) the demand for it has been increasing. Accordingly we are publishing it in this issue to bring this Scriptural information to the thousands of new DESTINY readers since a year ago. May it bring comfort to others who have been bereaved of loved ones just as it has already brought comfort to those whose loved ones have fallen in battle. — Ed.

SORROW and mourning is the lot of many today who have lost loved ones on the field of battle; and due to the nature of the world struggle into which we have been precipitated, multitudes will yet be numbered among those who are bereaved as the grim reaper takes an increasing toll of life.

While death is not a stranger to most mature people, members of whose families have passed away, it is always more difficult for men and women to become reconciled to losses resulting from man's culpability, particularly when it means the sudden cutting short of the life of a young man who has every promise of a successful career. All this, the accompanying anxiety and fear of the future, and the anxious concern for the safety of those who are on the battle fronts has resulted in inquiries reaching DESTINY indicating the desire and need of both hope and comfort in these trying times.

A typical example is the following from a gold star mother: "My boy died in Africa. He wasn't a church member, though he read his Bible every day." Then these questions, "Will I ever see him again? Can I have hope in the resurrection?" These are the questions being asked as faith is revived in the hope of a future reunion with those who have been suddenly taken away, for the hearts and minds of men and women in the mental anguish of such an hour turn intuitively to the faith of our fathers.

Now in all this groping for light, the danger lies in undertaking to secure information from sources condemned by God. When one is tempted to seek comfort from questionable sources, it is well to remember the words of the prophet Isaiah:

"And when they shall say to you, — 'Come

to the Raisers of Spirits, and to those taught by the Whisperers and the Entranced' — should not a People rather go to its God? — to the Living? — not to the Dead? — to the law and its Evidence? If they do not speak in accord with it, — there is no daybreak for them." (Isa. 8: 14-20, *F. F. Trans.*)

No sounder advice has ever been given, and men and women will do well to heed the warning of this prophet of the Lord. So let us take his advice and turn to our God, to the law and to His testimony, for *there only* is the knowledge and understanding of the future, and true information regarding the coming glorious reunion with those who have been suddenly taken from our midst.

* * *

Men have ever looked forward to the day when the sorrows and cares of our present earthly existence will become a thing of the past, when sickness and death will be no more — that time ahead when there will come the reunion with those who have passed through the portals of death. Through the failure to turn to God and His Word for instruction regarding the future and things to come, many have concocted what seem to be plausible theories regarding the state of the dead and life after death when man finally goes to his long rest. Interesting and fascinating are the visions surrounding the state of the dead which have been published as facts and accepted as such, sometimes even by our spiritual leaders, but in this there has been failure to heed and follow Isaiah's advice: "to the law and its evidence" — in order to have *real light on this subject*.

Every normal man, healthy in mind and body, finds the thought of death abhorrent. Though he recognizes death as an actuality because of the evidence of its existence upon the occasion of the death of others, yet he himself, *within himself* has only evidence of a continuing life. His whole being acclaims life — not death — and the more perfect his health the more abundant is the feeling of perfect life. To the young and healthy, death is remote and unreal. The subject itself is unpleasant and studiously avoided by most people; nevertheless, all must reckon with its possibility, for though there is the desire to shut from the mind the actuality of death, yet we are in constant contact with its ravages.

In the article titled *Valley of the Shadow of Death* (DESTINY for June, 1941) facts pertaining to death were discussed and the Scriptural evidence presented. Nowhere in the Bible is it found that death is spoken of as the portal or gateway to life unending; rather the Bible declares it to be an enemy of the human race, an enemy which is to be ultimately destroyed. Let those who think death to be otherwise analyze the following statement regarding Christ:

"For he must reign, till he hath put all enemies under his feet. *The last enemy that shall be destroyed is death.*" (I Cor. 15: 25-26.)

Thus if death be truly a doorway to life unending, then to destroy death is to destroy a door of hope, is it not? But death is not such a portal, and the hope of those who have lost companions, brothers, fathers, husbands, sons and daughters is not in death *but in the coming resurrection!*

Paul says:

"Listen! I tell you a secret: we shall certainly not all sleep [*i.e.*, die], but we shall all be changed, in a moment, in an eye's glance, at the last Trumpet-call; for it shall be sounded, and the dead will be raised imperishable, and we shall be changed." (I Cor. 15: 51, *F. F. Trans.*)

A day is to come, then, when death will cease to be the inevitable lot of those of whom Paul is speaking and when those who have been overtaken by death will return to life under changed physical conditions for, though their present bodies have perished, they will be raised with imperishable bodies; and the living will be changed and become like them.

The apostle then goes on to say:

"For this perishable must be endowed with imperishability, and this mortal must be endowed with immortality."

When all this takes place, as take place it will, at a time appointed, then will be fulfilled the prophecy uttered by Hosea:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13: 14.)

In the light of all this, Paul exclaimed that death is to be swallowed up by victory.

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"O death, where is thy sting! O grave, where is thy victory!" (I Cor. 15: 54.)

Jesus Christ came that this prophecy of the ultimate destruction of death might become a demonstrated reality and that those whom death has claimed might be delivered from its toils and restored to life again. "For as in Adam all die, so also in Christ all will be revived. But each in his own order. Christ a Fore-runner, then those in Christ at His appearing." (I Cor. 15: 22-23, *F. F. Trans.*)

If, then, Jesus Christ was the fore-runner, and He arose from the dead, then in His resurrection we have an earnest of a resurrection to come when the grave shall give up its dead.

The order of the resurrection and the reunion of the living with the resurrected, which coming event is to be used as a comfort for the living, is clearly borne out in I Thess. 4: 13-18. There we are told not to sorrow even as others which have no hope:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . and the dead in Christ shall rise first."

Hope for a reunion with those who have died is not through death but through resurrection and life, and the glorious reunion as the result of that resurrection. Mothers, fathers, and the loved ones of those who die on the battlefield need not be hopeless as to the future, for there is surely coming a reunion and many a boy as he faces death has found the way of life in Him who is the resurrection and life.

It has been said that there are no atheists in the foxholes. It is a question if there are any at all in the midst of battle. Certainly the overwhelming majority of our boys, as they fight for home and country, find their thoughts turning to their God. A boy who might have lived and died in the peaceful surroundings of life on the home front, and who might not have had the urgent need of the protecting presence of the Almighty, finds God very near under battle conditions and — in the trial and danger he faces — intuitively turns to Him. Danger, with its ever present reality of sudden death, has wrought changes in many of our young men regarding spiritual values: changes which might never have been their experience but for the conditions under which they now live.

The all too prevalent cynical unbelief and disregard of the Word of God in our own land is not carried into battle where the realities of death are

so close. Many a mother wonders concerning the actual spiritual condition of her boy in battle. She can be assured that the dangers of the hour are more certain to turn his thoughts to God and to His power to save. Certainly if, as in the letter we cited, the young man had become a Bible reader, then in the exigency of battle and when he was faced with death it would have been natural for his thoughts to have been of His Saviour and God.

But what of the resurrection? Dare we think it will be soon, to be followed by a reunion such as for centuries has been the hope, though never the experience, of man? Can one logically look forward to a not distant day when those who have died will live again, and will walk and talk with the living? Stupendous thought! It is almost beyond belief. And yet, that hope rests squarely on the authority of the Word of God and upon the evidence furnished in His Book, which declares such to be a future reality. Furthermore, careful investigation of the factors reveals that there will now be no wait of centuries, nor even a decade, for the time is at last near when life from the dead is destined to become a reality, again proving the truth of revelation and vindicating to this living generation the Word of God beyond doubt or question!

Let us never forget that Jesus Christ is the resurrection and that the day is to come when, through Him, the graves are to be opened and the sea also will give up its dead. It is He who has the keys of hell and death and, having already conquered death, will loose those now bound by this enemy — an enemy destined in the plans of God to be finally destroyed.

Chronologically, that time is near when this event is to become a matter of recorded history!

Both Daniel and John bear witness as to the time, and Jesus Himself *names the generation* which will witness this greatest of all miracles. It is *our* generation!

Let those who sorrow be comforted because this information regarding the nearness of the greatest of reunions ever to be known to man is based on Scriptural evidence! Not at all distant now is that time of which the prophets — including Jesus Himself — spoke: when the dead will come forth to meet the living and the living and resurrected will rejoice together as they partake of the blessings of a truly new order of the ages.

Upon what evidence is this based? It is an event so transcendent in import

as to be incomparable in all history and should not be lightly considered, nor considered apart from the evidence which not only declares it to be so, but dates and times its occurrence *when the most devastating war of all time takes place* and God's people are suffering through heavy losses on the field of battle.

And if the evidence is conclusive that the timing of the resurrection coincides with this day of conflict, disaster and trouble, it is then but further evidence of a merciful God's intervention in behalf of His people for the purpose of restoring to the bereaved those who are now giving up their lives in the fight to preserve the Kingdom. Furthermore, this final conflict of the ages closes with Divine intervention in behalf of His people, followed by the restoration and rejoicing in the reunion of all His Saints. Unfortunately, the word "saint" has lost some of its true biblical meaning. Scripturally it applies to His servants and particularly to His servant race, the Israel people, and includes all those who through Christ have become Israelites indeed and thus servants of the Lord.

Daniel states: "The Saints of the Most High will afterwards [when aggressive nations are overcome] take the Empire and possess it forever, and for ever and ever." (Dan. 7: 18, *F. F. Trans.*) But he also says, "The God of heaven will establish an everlasting Empire, and Indestructible, — whose Sovereignty will not be transferred to another People." Thus the Israel people, who received the Kingdom at Mount Sinai, are the Saints who will possess that Kingdom forever.

Zechariah the prophet speaks of the refining process through tribulation when the Lord says of His people that He "will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say the Lord is my God." (Zech. 13: 9.) Then follows the description of the coming of the great and terrible day of the Lord, climaxing with the nations moving against Palestine and Jerusalem.

Ezekiel details that move in his 38th and 39th chapters and states,

" . . . it shall come to pass at the same time when Gog shall come against the land of Israel saith the Lord God, that my fury shall come up in my face."

Zechariah declares of that time,

"Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."

He then describes the return of our Lord to the Mount of Olives accompanied by the same earthquake of which Ezekiel speaks as occurring when Gog moves into the land of Israel. Then follows this statement by Zechariah, "The Lord my God shall come, and all the saints with thee."

Who are those that will thus come with Him? Isaiah gives us the answer:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and earth shall cast out the dead." (Isa. 26: 19.)

Let us turn to the New Testament for confirmation of the resurrection.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11: 25.)

Peter states, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Peter 1: 3.) Our hope, then, is in the resurrection of Christ and in that resurrection we have the assurance of the resurrection to come.

Paul argued, "Now, if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead?" (I Cor. 15: 12.) Then he goes on to show that in the resurrection of Jesus we have assurance of the resurrection to come. So he exclaims, "But now is Christ risen from the dead, and become the first fruits of them that slept."

Both the Old and the New Testament predict the coming resurrection. Through Jesus Christ, a demonstration was made of the earnest of that coming resurrection, and no one can study the subject in the light of that testimony without coming to a realization that such a resurrection is in the plan of God for His people! With this established, let us proceed to inquire into the chronological evidence as to the time and season when it will occur.

Now the evidence as furnished by Jesus Christ, His apostles, and by the prophets, gives the time of that resurrection. It is related to world events, and these events are chronologically tabulated in accord with the prophetic word.

In giving His disciples instruction regarding things to come, Jesus informed them that a certain generation would not pass away until all the things — including the resurrection and His triumphant return — will have taken place.

The generation to which he referred was the generation which would see the fig tree beginning to bud, and the fig tree is emblematic of Jewry. Thus the generation which would see the Jews awakening to national aspirations is the generation Jesus declared would live to witness "all these things."

Jerusalem was set free from Turkish domination in 1917 A.D. This resulted in the Zionist move to make Palestine a homeland and gave impetus to the program to again make the Jewish people an independent nation. The fig tree is truly budding again.* We are that generation of which Jesus was speaking; we are witnessing an age coming to an end; and we will see the resurrection and return of Our Lord.

The taking of Jerusalem by Israel-Britain and the awakening of the Jews to their present aspirations proves our generation to be that generation which will not pass until all these things are fulfilled and this generation — dating from 1917 when Jerusalem ceased being "trodden down by the Gentiles" — will end during the decade beginning with 1950 A.D.

Turn to the prophets!

Zechariah gives the Lord's return as chronologically timed with the invasion of Palestine, when Jerusalem will become the objective of the enemies of His people.

Ezekiel declares this will be when "Gog of the land of Magog, the chief prince of Meshech [Moscow]" moves against the land.

John confirms all this, and refers to the resurrection as timed to take place with the beginning of the Third, or *Red Woe* of Rev. 11: 14. He says, in the 18th verse of this chapter:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged."

Such a judgment is impossible prior to a resurrection. This fact of resurrection preceding judgment is confirmed in Rev. 20: 12-15, wherein the judgment scene does not take place until the dead are first raised to life — after which judgment is passed upon their deeds.

In reference to Rev. 11: 18, Ferrar Fenton renders this verse as follows:

"And the heathen raged; but your anger has come [both Ezekiel and Zechariah speak of God's anger as Russia moves and Jeru-

salem becomes the objective of all nations], and the time for the trying of the dead; and the rewarding of your servants, and the prophets, and the holy, and those who reverence your name, both small and great; and to destroy the destroyers of the earth."

Note carefully: This is the resurrection of the just and not the resurrection spoken of in Rev. 20: 12-15.

This resurrection is called the first resurrection and precedes the establishment of the Kingdom in its full perfection. Even the righteous dead cannot be tried and rewarded until they are raised from the grave. So with the beginning of this Third Woe, when the heathen will be raging, the resurrection will occur. (By their opposition to God and through their declarations of the lack of faith in the God of the Bible, Germany, Russia, and Japan are truly heathen nations insofar as their governments are concerned.)

Daniel sheds important light on this question of the resurrection. He prophetically described the events which led up to the present world conflict, and then proceeds to picture the turmoil of the great and terrible day of the Lord of which Zechariah and others of the prophets speak. Daniel traces the conflict down through the ages and to the final phase of world war as it will center in and around Palestine, and then says:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Then of the dead, Daniel says:

"And many of them that sleep in the dust of the earth shall awake."

So, without exception, the resurrection is tied to the events which will bring to a close the present age, an age which is to end in conflict and war as nations strive for world domination. A study of the chronological evidence points unmistakably to the present world struggle as the beginning of the end of an age. It is taking place in the day of the generation of which Jesus spoke, and must come to its final climax in that phase of the conflict which will see the battle move to Palestine, bringing God's intervention as described by the prophets — and is to be before this generation shall end.

* * *

Just as God himself sacrificed His Son to overcome evil and bring release from sin and death, so God is calling upon

* Interestingly, *Life Magazine* (May 31, 1943) characterized this as a "Time when the whole Palestine question has been fervently re-opened in the American press."

His people to sacrifice their sons to overcome the enemies of His Kingdom and bring release from evil aggression.

When God's purposes were finally accomplished through the death of His Son, Jesus arose from the grave and through Him is the promise of the coming resurrection. When Israel completes her task, *the release from the grave of her sons and daughters is assured*, those who have qualified for a place in the Kingdom and its administration and whose names are written in the registry of Israel through Him who is the resurrection and the life.

To those who mourn, having suffered

loss on the field of battle, *grieve not as do the heathen and those who have no hope*; rather, be encouraged, for the day of the resurrection is at hand. In the lifetime of this, *our* generation the resurrection will become an accomplished fact. And remember always that God is moving in many ways to fulfill His purposes, and that many a boy finds his God and Saviour as he faces the enemy amid the tumult and conflict of battle who might never have found Him in peaceful pursuits, and he is thus comforted in death.

The hope of those who are bereaved is in the faith of our fathers. It lies in

the sure knowledge that it will not now be long before the greatest of all reunions will take place, as the dead arise to meet the living, and when the living and dead will rejoice together as they enter the Kingdom established upon earth, with its blessings of everlasting peace.

Then will come fulfillment of that promise made so long ago:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.)



He Spake to Them in Parables

ONE fact in our Lord's ministry must not be overlooked in an evaluation of His utterances and that is, in all His addresses to the multitudes, "Without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13: 34-35.)

With this thought in mind we must expect our Lord to be talking in parables when addressing the multitudes and so when we read in Luke 16: 19-31 of the beggar named Lazarus and the rich man, the crumbs from whose table the beggar would fain have eaten, if Jesus spoke only in parables to the multitudes then this must also be allegorical or parabolic.

Many people use this story of the rich man and Lazarus as evidence of conditions after death, but that usage does violence to the literal statements of Scripture regarding the state of the dead.

Jesus, talking to the Pharisees, said:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores."

It came to pass that finally both died and the beggar was carried by the angels into Abraham's bosom but the rich man was in hell and in torment. A conversation then took place between the two who were separated by a great gulf.

Jesus most certainly is not teaching that all rich men go to hell and all beggars and the poor escape. He was speaking to the Pharisees, the rich man, while the House of Israel in her divorced state, poverty-stricken, had lost the kingdom

(Hosea 2: 11). In her distress Israel would have gladly eaten the crumbs (or "things") from the rich man's table. Instead the dogs (gentiles and heathen) ministered to her in captivity, for she was afflicted with the sores of idolatry.

Now comes the change. The rich man loses his vaunted place of security exemplified in the Jewish rejection of Jesus, the Christ, and which resulted in suffering and torment. This has been the Jewish state as a consequence of the crucifixion; but Lazarus (Israel) came into the bosom of Abraham.

Because of the coming crucifixion Jesus told the Jews the Kingdom would be taken from them and given to a nation. That nation was *Israel redeemed at the cross*. In that redemption Israel came into the blessing of Abraham. Thus in the crucifixion Jewry died to the blessings of the Kingdom and became an outcast while Israel, accepting the Messiahship of Jesus, received the Kingdom. The great gulf separating them is their respective attitudes towards Jesus the Christ.

The rich man's reference to his five brothers is further evidence that he represents the Jews, for Judah had five brothers. They were Reuben, Simeon, Levi, Issachar and Zebulun — all sons of Leah, his mother. Though the rich man desired that one be sent to warn them, he is informed that if they would not hear Moses and the prophets, they would not believe though one rose from the dead. Jesus did rise from the dead and the Jews refused to believe that He was the Christ.

This parable does not set forth the state of the dead nor does it teach communication between those in heaven and hell, neither does it teach a place of physical torment after death but rather it is what it purports to be — a parable of the state of the Jews and Israel before and after the crucifixion.

Open Ye the Gates

By G. ALTREE COLEY

"And it shall be said in that day, O, this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." (Isaiah 25: 9.)

Number Six of a Series

SO WE come to the present hour, tossed and driven by contrary winds in the midst of heavy seas. At times we rejoice over a mark of Divine help, such as the miracle of Dunkirk, and again all is clouded and perplexed as we recall humiliating losses like Singapore. We are almost wholly unaware of the operation of those spiritual factors which as a race we have discarded in the pride of our materialistic achievements. We are in the same position regarding spiritual law as mankind was until four centuries ago in regard to natural law.

Before the rise of modern scientific knowledge men lived in a world of unrelated episodes, happy or dire accidents which had no apparent cause. The Black Death was a visitation from God, and no relation was detected between the plague and an abominable lack of sanitation. A vermin-ridden beggar might be given a merciful lair for the night, and no one suspected that charitable act when fever raged through the household a week later. If any connection was made it was one of perplexity why an act of charity should so soon be followed by an act of Divine displeasure. Thus it was perfectly possible that acts good in themselves could be followed by a cruel blow. It was only the discovery of natural law that brought the explanation, and men discovered that obedience to law removed many sufferings which once were ascribed to the inscrutable will of God. Precisely the same results await the recognition of spiritual laws.

Meantime we seek forgetfulness and comfort in dreams of the grand New Order to come "after the war." They are good dreams, they are shaping men's thoughts towards better things for all the world. Yet here again is the same fatal disregard of the inexorable spiritual realities.

For what is this New Order that is now ardently desired? It is nothing less than opening a totally new page of

human experience. It must go enormously beyond such social adjustments as projected, for instance, in the Beveridge Report or it will fail to gain even those ameliorations. Let there be no mistake — there is no possibility of peace, prosperity and social justice being enjoyed in a single country without a corresponding adjustment of the whole globe. And this is impossible for human wisdom and power alone. Great steps of progress in improving human conditions have been made in the past. The present writer cannot be charged with ignoring them. The development of the various constitutional safeguards of liberty, the growth of representative institutions, the progress of civil liberty and economic justice constitute the real and absorbing interest in the study of our racial history. But, as historians have noted, all this long development through the process of trial and error was carried on in safe isolation from great outside disturbances. The same is true of the development of the United States. But today the situation is wholly changed, and changed — as we saw previously — by the means of these very free nations themselves. Global considerations impose their weight upon every domestic step that may be contemplated. International politics now dominate the lives and well-being of every man and woman everywhere.

Who is sufficient for these things? Where is the human plan which shall secure universal agreement, or even a majority consent? And if a majority is gained what minority problems will be entailed? The Beveridge Report, highly as it has been acclaimed, invades the region of powerful elements of modern life, and raises many other problems besides. But suppose these were adjusted, suppose that everyone were secured by law from the spectre of want — as decidedly everyone should be — still only the fringe of life has been touched. Despite the dreams of reformers who believe that national wealth is secured forever by issuing enough tokens of exchange, or money, national wealth can be depleted exactly like private wealth by waste, improvidence and sloth, until inescapable want ensues. How can adjustment be made here by law? For these things depend upon a

people's taste and principles. A people diligent, industrious, temperate, will build up national wealth; a people undisciplined, wasteful and slack will dissipate it — manipulate mere currency how they will. In a free country, then, who will restrain the enormous waste entailed by alcoholic liquor, who can change the taste for it that creates the demand? These things lie within the realm of the personal will, and prohibition by law entails in its turn problems equally difficult, not least the fostering of evasion of law.

But drink is only one avenue of waste. Some years ago a British Chancellor of the Exchequer said that the nation would have to decide between importing luxuries or food, as the national wealth could not be exported to buy both. How shall the vast waste be checked, entailed by unnecessary changes in style of clothing, of shoddy goods, of catch-penny novelties, of extravagance in food? Who shall arrest the waste that goes off in smoke as women, young boys and girls all compete with men in their use of tobacco?

It ought to be recognized by the most unthinking that as civilization advances, and ease and abundance come within reach of all, a firmer self-discipline must be imposed from within the individual soul that is required in conditions of economic hardship or of war. The nation that wrings a frugal existence from a stony soil and rigorous climate, or the nation at war — as severe experience has taught us — has discipline imposed upon it from without, by force of circumstances. Today waste is a crime against the State and is subject to punishment, but whence shall come the discipline in the easy times of peace? For the very set-up of the economic system now current is against it. The will must be firm and the self-control unusual that does not yield to the incessant bombardment of seductive advertising to buy, and to accept on the specious installment plan, more than the income will meet. Yet, it is argued, if products are not bought industry will slow down, unemployment will ensue with all its social and moral evils. It is a curious economic fallacy — that we must waste in order to be prosperous.

It will be recognized that these questions are not the fears of a pessimistic mind doubtful of the future; they are an understatement of conditions which all the Western democracies have regarded as the normal problems of an advanced civilization. They have not been solved. They precipitated us into war and to the very brink of disaster. For unquestionably the unpreparedness for war to defend freedom and right had its root in a selfish disregard of these precious things. Who wanted an increased proportion of the national income to be spent upon armed defense? Not the people, who considered they were taxed enough already and wanted ease rather than further effort. Not the politicians, dependent upon the votes of the people. Not the opulent owners of the daily press whose millions were swollen by the huge advertising accounts which fostered and threw upon extravagant spending. Not the Labor party, intent upon drawing an ever larger and larger percentage of the national revenue into social services — and quite rightly, if no other remedy were possible. Can we be sure that under the present system of economics these problems will not still clamor for solution once the heavy hand of war is removed?

It is surely evident, then, that the fundamental prerequisite of a New Order is a *new heart* and a *new will* from which shall emerge a new type of character to control with temperate dignity the abundance which is promised! The necessity for a changed heart has passed beyond the sphere of religious experience. It has become the primary social and political need.

But let us leave these unpleasant questionings — though they are but a tithe of what any thinking mind can raise. Let us suppose that our friends are right who believe that every problem can be settled if enough statutes are passed. Let us suppose that the dreams of lovers of their kind have come true and that everyone is provided with a sufficiency for living, that there are no poor in the land, that a watchful and uncorrupt bureaucracy regulates industry, farming and expenditure, that men earn more and work less, that, in short, a higher standard of living than ever has been attained in the Western democracies — shall we have reached the end of our troubles?

Scarcely, for then, and indeed at every step of the road leading to that happy ending, we shall have to reckon with all the other nations upon earth. If wisdom and selfless devotion to the

common good far in excess of anything so far discovered has been needed for the solution of domestic problems, as it will be, who shall estimate how much more will be required to adjust international problems?

The great aspiration in the Atlantic Charter that "all the men in all the lands shall live out their lives in freedom from fear and want," was quoted in the beginning of this series of articles with approval but without analysis. But the question will have to be faced how this noble hope shall be translated into reality. How far shall the more advanced nations interfere with the polity of the backward ones? Publicists seem to enjoy a sense of virtue in emphasizing that the religion and ideologies of other nations are no concern of ours. But are not these the very stuff of which wars are made? We are assured by authorities that the fanatical fighting qualities of the Japanese are rooted in religion — their worship of the Emperor, and belief, like the Mohammedans, in beatification after death in battle; and the ideologies of Germany and Italy, at which we shrugged our unconcern, involved the war on which we are spending fabulous treasure and labor and shedding our best blood. Manifestly the beliefs of other nations have some consequences for us.

Within the fourth clause there lie many problems. It reads:

"[The signatories] will endeavor, with due respect to the existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity."

Who shall decide what amount of national income means economic prosperity? Must it be a uniform standard? Shall the inhabitant of a cold climate, requiring immense expenditures for fuel, weather-proof dwellings, warm clothing and protective food fix the standard of income for a native of tropical climes who needs none of these things? Or shall the reverse process operate?

Again, in the thought of equal access not only to the raw materials but to the trade of the world just what is envisioned as possible developments? Suppose a people, whose ideology must not be interfered with, fanatically believes in its mission to enforce its own pattern of life upon the world by pacific economic domination. It will find an intense satisfaction in working long hours and on small wages to this end as other nations find in easy living, entertained by baseball and dog-racing. Who shall

regulate a nation's tastes? And suppose that an astute government avails itself of the devotion of its people and uses their industry to flood the markets of the world with products at a price with which other workers are unable or unwilling to compete even in their own centres of the same industries, what will be the remedy? It must be known and resolutely applied, or the invaded industries will be stifled, unemployment will be rife and, in the unrest and dissatisfaction that follows, fertile soil will be found for the ideology which has accompanied the Pacific invasion. Shall the United States in such a case rebuild its tariff walls which by implication must be demolished if "trade on equal terms" is really to be enjoyed by all nations? Or is "with due respect for their existing obligations," the saving clause which nullifies the whole statement? In sum, what radical change has occurred in human ideas and relations which in the future can be counted on to prevent the recurrence of actions and trends which in the past have been fruitful in strife, injustice and human misery? Where exists internationally the spiritual and moral foundation upon which alone a New Order can be raised? For if the hope of better things rests only upon fear — fear of another war — it will prove as delusive and vain as the hope in collective security so rudely dispelled by this war.

But all these dreams of social security — national and international — predicate a warless future. May it be so, but where is the assurance of it? It would betray a naïveté and political inexperience — of which assuredly our veteran statesmen are not guilty — to suppose that economic stress is the only cause of war. Nations have made war from the very plentitude of their economic prosperity. Germany under the Kaiser had forged her way to an economic prosperity and hegemony over Europe which made war not merely unnecessary but hazardous to her fortunate position. Nevertheless the Kaiser declared war, and it was enthusiastically acclaimed by the nation.

The people of the Western democracies, who seemingly know only their own comparatively happy history, ought to be aware that world-history testifies to the unhappy fact that conflict and strife is the normal state in which humanity has lived. Seldom have the doors of the temple of Janus been closed. What has happened so revolutionary in human aspirations as to change this old bad order? History down to the present moment teaches

that war breeds war. What is the hope that this time man has broken the chain that bound him to the vicious circle? Is it so certain that a new Peace Conference will avoid the pitfalls of Versailles and apportion satisfaction to all? Will there be no accounts left unsettled?

Not to raise again the vexed question of boundaries, he must, for example, have a short memory for history who does not recall that British diplomacy and policy have for more than a century foiled the great Power of Russia in all previous designs to secure a place in the sun, warm-water ports, and control of the Eastern Mediterranean. Is it impossible, with its vast industries keyed to war, its people and leaders become expert in victorious campaigns, that the Soviet Government will relinquish all designs upon the glittering prize? It may be so, but the point is — no one can be certain. There are dreams, wishful thinking, optimistic speeches in abundance, but there is no *certainly*. And it is certainty, or as we call it, security, that we long for now.

One of America's humorists tells of a squirrel who thought to store up nuts for the winter by dropping them through a small round hole. Untiringly he gathered and dropped in nut after nut, pausing hopefully to catch the sound of them falling in the hole. Still the hole did not fill up and he redoubled his labors, but still in vain. He did not know that he was dropping his nuts through the old roof of an empty shed. How long will humanity try to provide for peace by pouring its efforts into the incalculable gulf of human uncertainties? Is there no *certain* road into the longed-for New Order?

Unquestionably there is, for as we saw earlier, human desires and hopes have now approximated to the Plan which the Almighty has designed from the beginning, and this alone supplies the two great fundamental needs without which every attempt to create a better world state must end in failure. The Divine New Order will be secured by a World-Ruler having absolute justice and love; it will be operated by citizens having a new heart, a new will, a new spirit. This is the consummation of the Divine Plan. We have briefly traced all the steps to this last and crowning event. We have seen how all the specifications have been fulfilled to date. We can therefore be assured that the last step, still future, is as sure as the coming of morning. "For the mouth of the Lord of hosts hath spoken it." Let us turn again to study the Plan.

While deductions from prophecies of

events still future cannot be stated without reference to the possibility of error, it would seem certain that we are at the very gateway of the Divine New Order. For the Lord of the prophets Himself gave a beacon sign to indicate the close of the old order, and this sign has occurred in our own days. This sign was the deliverance of Jerusalem from age-old oppression. It occurred in the year 1917 A.D.

The prophecy is found in Luke 21: 24. After foretelling the destruction of Jerusalem which took place in 70 A.D., our Lord says:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled."

The Holy City's desolation was not to continue forever, but only *until* a certain point of time. History records the treading down — expressive of oppression — for century after century. History also records the ending of oppression when Israel-Britain as represented by General Allenby issued the proclamation of liberty in December, 1917. There can be no question that since that moment Jerusalem has been raised up and honored and free. The prophecy has been completely fulfilled.

Therefore the subsequent pronouncements belong to the same period of time — Signs in the sun and moon and stars, a Hebraism for the fall of great thrones and empires, which occurred in 1918, distress of nations with perplexity, conditions existing from that time till now, men's hearts failing them for fear, the powers of the heaven shaken, which other prophecies indicate as still to take place, the whole unprecedented series of events culminating in the mighty assurance —

"And then shall they see the Son of man coming in a cloud with power and great glory."

This is linked with the preceding events by the statement —

"Truly I say unto you this generation shall not pass away until all be fulfilled." (v. 32.)

In such an epoch of change it is not surprising that the Spirit of God should have diffused among the servant-race the anticipation and longing for the New Order. All the old order is being destroyed and cleared away to make room for the Divine Kingdom of our Lord Jesus Christ. Nothing less than this is what is happening in our day, in the generation that saw the deliverance of Jerusalem. No wonder our race is

groping blindly as long as it fails to see the real meaning of the times.

Is the idea of the literal return of Christ to reign too staggering to be believed? Why should it be? It is the Christian faith that our Lord has already come to this earth before. The world celebrates His coming at Christmas-time. His first advent was foretold by the holy prophets, who likewise foretold in far greater detail the glories to follow His second advent. By what perversity of unreason shall we believe the prophets in the first instance and remain incredulous in the second? The first coming is immensely more incredible than the second. At the first coming the Lord of Glory, the One "by Whom all things were made," came to the humiliation of a manger, the chill of contemptuous unbelief, the degradation of a cross. There is the staggering truth. Yet we believe it. Shall we then falter in believing the sure promise of the Most High that He will send Jesus Christ again, to receive not a cross, but a crown? How shall these things be? The answer in outline is to be gleaned from many prophecies throughout the Bible, and the first conspicuous fact is their agreement in picturing forth the coming of Christ at a time of climacteric danger to the Israel race. Sometimes the danger, the warfare and the storm is depicted without the specific mention of the coming, sometimes the coming is foretold without graphic mention of the attending conditions, but enough prophecies tell both to enable us to relate the partial revelations to the central facts!

Thus Zechariah 14 states both that the Lord "will gather all nations against Jerusalem to battle" and also that our Lord Jesus Christ will appear "And His feet shall stand upon the mount of Olives." (vv. 2 and 4.) Joel 3 gives only the first part of the picture — "I will gather all nations, and will bring them down into the valley of Jehoshaphat [adjacent to Jerusalem] and . . . there will I sit to judge the heathen round about." (vv. 2 and 12.) This implies but does not state the coming. Then the 38th and 39th chapters of Ezekiel expand the theme of the entering in of the nations to Palestine and the destruction of them, the event being connected with the coming only by the depicting of the peace, the reunion of Israel with the Lord which follows the cataclysm. While, working back from the same termination of forgiveness and reconciliation in the last three verses of the book of Micah, we find Israel in such deadly peril at that time that they are

delivered by a miracle. "As in the days of thy coming out of the land of Egypt will I shew unto him marvellous things." Lastly, that the coming is attended by the race-wide turning to God in loving penitence, in final faith and obedience, seems clear from Romans 11: 26-28:

"And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob; For this is My covenant unto them when I shall take away their sins."

The New Testament also describes the coming in its effect upon Christ's own, the spiritual and true church. It is their glorious Hope. But as this essay is concerned with the Plan of God for the salvation and blessing of this earth this is an aspect which must be left to the Christian teaching on the subject, with the note in passing that Scripture nowhere teaches any time-lapse between the translation of the waiting ones and Christ's appearing as Deliverer of Israel and the Judge of His enemies. Reasonings and analogies must not take the place of definite Scripture statement. Everywhere the second coming of Christ is depicted as taking place with the utmost publicity. He comes with power and great glory, "Every eye shall see Him." This is visible publicity, and when it is stated that He comes with a shout, with the voice of the archangel and the trump of God, this adds the great volume of audible publicity, and totally negates secrecy of any sort.

The details are definite because they are Scripture statements, the whole picture is a magnificent but clouded effect because it has been revealed only in parts. Yet comparing parts and details it would seem certain that the glorious and awe-inspiring event which terminates earth's unhappy history under the foolish self-will of man, and opens the joy and peace of the Kingdom of God under the perfect rule of Christ, may be envisioned in some degree as it will occur — more especially as the opening scenes have already passed and become history.

Already, as we have seen, the whole world has been opened up and nations drawn into some degree of community, making world-wide rule possible and necessary. Already thrones and empires have been cast down which by age-old prescription might have challenged the new Kingdom. Already Israel, the servant-race, has gained the experience, the world-wide power, the understanding of many peoples needed for future administration. Already this race has

gained the administrative possession of the Holy Land and its environs. Already this race has undergone the trials and chastening which are even now shaking its foolish confidence in all things which it has trusted — its own previous enormous wealth, the League of Nations, Collective Security, the military power of France; all in preparation for the moment when it shall cry to the Lord:

"Truly in vain is salvation hoped for from the hills and from the multitude of mountains, truly in the Lord our God is the salvation of Israel." (Jer. 3: 23.)

For prophecy is emphatic that a time will come when united Israel will find itself opposed by all nations. This is the theme of Psalm 118. "All nations compassed me about . . . they compassed me about. . . ." Unquestionably from the tone of relief and joy this Psalm will yet be sung in gratitude for a great deliverance which opens the way immediately to a new relationship with the Lord. Psalm 83 tells of the confederacy designed to exterminate Israel. Already we have experienced for many years the murderous attempts of Satan to corrupt, to overwhelm God's chosen people, and so destroy God's Plan. Ezekiel 38 and 39 depict the mighty onslaught upon the Holy Land which if successful would capture the key of the world. Students may not agree as to the modern value of the names cited, but all are agreed a torrent of many peoples is depicted as pouring down upon Palestine. Disdaining peace, despising the mild rule and influence of Israel-Britain, spurred by lure of spoil, they are inspired by the age-old lust for violence sprung from Nimrod and animating all world-conquerors since. They come in all the panoply and pride of modern war-machines. Joel in preview heard the airplanes roaring "like the noise of chariots on the tops of mountains," he saw the tanks marching in ordered and irresistible ranks (2: 5-7). Ezekiel saw the paratroopers come like a storm, and the cavalry in use again, though but lately it had been held to be archaic and outclassed. Once again, as in the blood-drenched past, men will be drunk with the strange wine and joy of war. But this time will be the last. There is a last time for the insensate madness of warmongering, and it has come.

For among the peoples of the chosen race another spirit is at work. Weary of war, disillusioned in their latest hopes of peace through the "united nations," frustrated in their dreams of world security, they at last remember the God

of their fathers, who never failed them, whose gentleness had made them great. Zechariah seems consecutive here. Chapter 12 depicts enemy activity against Palestine under the name of Judah, and then foretells that upon "the house of David and upon the inhabitants of Jerusalem," symbolic of the subjects of the throne of David now, will be poured "the spirit of grace and of supplication." Joel speaks of national repentance. Jeremiah foretells Ephraim — often meaning the house of Israel of which it is the leader-tribe — bemoaning himself and saying, "Turn Thou me, and I shall be turned, for Thou art the Lord my God." (Ch. 31: 18.) This is the theme of Psalm 80 — the appeal of Ephraim, Manasseh and Benjamin, "Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved." Therefore it is the "all Israel" of Romans 11: 23 that is turning in one great race-wide movement of repentance and appeal to God.

But Zechariah leads on:

"And they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son; and shall be in bitterness for him, as one is in bitterness for his firstborn. And they shall mourn apart. . . ."

Then, at long last will the love of God in Christ, shining from the cross where He bore our sins, be received with marvelling gratitude into the heart of the multitudes of Israel. "And so all Israel shall be saved. . . ."

Against the mighty spiritual force thus liberated by the penitent faith and worship of Israel neither the folly of man nor the malice of the devil can longer stand. The King of Israel Himself comes forth for the deliverance of His people now that their cry has come up to Him. It was for this alone that He waited.

"Therefore will the Lord wait, that He may be gracious unto you. He will be very gracious unto thee at the voice of thy cry; when He shall hear it He will answer thee." (Is. 30: 18-19.)

To have come before would have involved His Israel in the righteous judgment to be visited upon all rebels. It is only after they have, as in Egypt long before, placed themselves under the shelter of blood of the Lamb slain for them that their King can come forth for their deliverance.

St. John foresaw the King riding forth to battle, followed by the armies in heaven. St. Paul adds that as He approaches this sphere, at His ringing command the blessed dead will be

raised, His waiting ones will be transformed instantly, and ascend with them to meet Him. Our Lord Himself affirmed that He would come with power and great glory. And when this dazzling host breaks upon the terrified sight of the invaders of His land, who against the prayers and tears of earth's millions still prefer war to peace, it may well be

that they will call upon the mountains and rocks to hide them.

"There are no atheists in a fox-hole," said a soldier. There will be no atheists in that day in all the round earth when the Lord appears in glory with all His saints with Him. Then He will execute judgment upon the obdurate and rebellious.

"For the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be as stubble, and the day that cometh shall burn them up. . . . But unto you that fear My name shall the Sun of righteousness arise with healing in His wings." (Mal. 4: 1-2.)

To the humble and poor in spirit in all lands the New Day will dawn which will never give place to night.

Non-Essential Controversy

The Christian Century states in its issue of May 3, 1944:

"The eyes of the entire Christian community in this country are fixed on the coming meeting of the Northern Baptist Convention at Atlantic City. Decisions reached there will have significance for all Protestantism."

The Fundamentalist Fellowship is determined to press for consideration at that Convention this year the adoption, as a doctrinal basis for fellowship, the Virgin Birth as all-determinative and conclusive. But why the Virgin Birth alone? Why not all the teachings of Scripture including its message pertaining to the Kingdom?

Something is radically wrong with the Church when it becomes necessary to fight in Christian assemblies for the support of self-evident facts as taught in the Scripture. These very same fundamentalists who are pressing for a declaration on this one issue will turn around and deny many of the self-evident truths of scriptural teaching pertaining to the Kingdom and Jesus Christ's relation to the same. The continued controversy now raging within the Protestant fold reminds one of a similar controversy in the days of our Lord and His disciples.

The fundamentalists of that day were the Pharisees, while the modernists of that time were the Sadducees. They did not have the question of the Virgin Birth to fight over, but they were in a great controversy over the Question of the Resurrection. Just as the Pharisees and Sadducees refused to accept or believe Jesus the Christ, so the Fundamentalists and Modernists are refusing to believe the doctrines regarding His Kingdom.

How foolish, anyway, to argue over self-evident truths as taught in the Bible which is the Word of God written. In both cases, regarding the Resurrection and the Virgin Birth, the Scripture is plain in its statements. Either a man will accept the Bible and what it teaches or he does not believe, and unbelief closes his mind to all evidence, therefore why argue the question? It does not contribute to the spiritual enlightenment and insight, for just as the Pharisees and Sadducees rejected the Christ so the Fundamentalists and Modernists reject the Kingdom.

It is not at all surprising these questions arise within the Protestant fold for the Church has for some time now been taking into membership thousands who do not accept the Bible as the Word of God written. The Seminaries have been turning out a corresponding number of preachers who have accepted sugar-coated atheism as the message which should be taught and preached. The Church today is honeycombed with unbelief. Men and women are becoming members of the Church without faith in God and without

belief in His Word and many of those who have a semblance of belief refuse to accept the entire teachings of Scripture as the Word of God written, covering their refusal to so believe by spiritualizing away much of its doctrine.

It matters little what the Baptist Convention may decide as to the Virgin Birth insofar as the facts are concerned. They will not change them any more than the question of the Resurrection was changed by the controversy in the day of our Lord, for He came forth from the grave despite the Sadducees' denial of such a possibility. The refusal of the Pharisees to believe He was the Messiah did not prevent His resurrection and, though they believed in the resurrection, of what good was it to them when they refused to believe in Him who was the Resurrection and the Life?

How much more it would mean if at the Convention consideration were given to the times and seasons in which we are living. Prophecy, which Peter tells us is a light in a dark place, will most likely be ignored and the self-evident teachings regarding the Kingdom and the imminent return of Jesus Christ will be tabooed as topics that should not be discussed. If we can go by past performances, the Old Testament teachings pertaining to the Kingdom will not be discussed and a great portion of the Bible will be discarded by declaring that only the New Testament is essential to Christian belief. Blind indeed to the meaning of events the Fundamentalists and the Modernists will squabble over a self-evident truth, as set forth in the Word of God — ignoring the meaning of things as they are!

It would be interesting to present at one of these great Protestant Conventions the Story the Bible tells regarding the Race of the Book, the Covenants of God and the promises pertaining to the restoration of the Kingdom and His Triumphant Return to take over the Throne of His father David and reign over the House of Jacob forever. What would they do and say? Perhaps, just as both the Pharisees and Sadducees made common cause against both Jesus and His disciples, so the Fundamentalists and Modernists would unite against those who might uphold the entire inspiration of the Book in all it teaches both as to personal salvation and Kingdom redemption.

The very controversy raging within our denominational Churches over doctrinal issues, to the exclusion of the greater truths pertaining to the times and seasons is evidence of ecclesiastical blindness just as the Pharisees and Sadducees of our Lord's day were blind to the times and seasons in which they lived and to whom He said:

"When it is evening, ye say, It will be fair weather: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

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THE FAITH FOR FREEDOM

{Continued from Back Cover}

The dawning of a spirit of inquiry has become evident on the part of people who think. They sense that this is not "just another war" and furthermore, viewing the dislocation and impending break-up of the economic civilization they've known, plus seeing supposedly stable human institutions rapidly changing, there is today far less indifference to issues and causes. Naturally and earnestly they ask, "What is the end of it all and what kind of civilization will follow?" This attitude of honest inquiry provides the privilege and opportunity of those who already know themselves to be of Israel. And therein too lies a definite challenge. You who have experienced the rebirth, who have seen the Kingdom of God; you who possess the faith of our fathers and have your Bibles opened to the knowledge and meaning of the transition this generation faces — it is time to share your knowledge and convictions with *others*. You cannot give your faith to others, who must also experience it, but you can point the way. You can help remove the counterfeit ideas now extant which still keep so many blind to the simple, plain, national truth of the Scriptures with all its tremendous significance in this present day.

The American people must be brought to the realization that this is the world's final war and that, as such, it will be a fight to the finish. They must be convinced that the power of evil is no mere abstract negation of good, but a vital force directed by Satanic agencies capable of energizing men and producing what we are seeing today. And they must know that this power can be finally overcome by one means alone — the power of prayer of a people who have the faith and comply with the conditions for overcoming it. To believe God in a manner like that nationally is to possess a potent

weapon, so potent that just as soon as we believe and act to follow God's instructions our nation will know the ways of peace. We might add, *and not until then*. Remember, please, that war — and peace — are national matters and that God has made it abundantly clear that victory and lasting peace for His people hinges upon their faith and attitude towards Him.

But there is no possibility at all of our nation offering the humble and contrite heart, which is the first requisite, except the people and leaders first experience *the faith*. Without it, the people and leaders will not recognize that their discussion of peace without reference to God is the merest shadow of a dream. Without faith to believe His already prepared plans they will not know that their talk of "winning the peace" is but an aimless waste of conversation. For the terms of peace are already written, as you Bible students are aware, making America's task that of conforming with the requirements in order to secure the blessings. Thus, in the light of these truths and their tremendous meaning for us all, the time is here to help our fellow citizens discover **THE** faith rather than continuing with "a" faith — or admitting none at all.

For freedom's sake let us who know the pattern of history and our present position in the unfolding plan of God share this vital information. The Gospel of the Kingdom — this neglected national message of the Bible — will pierce like a sword to show and prove the living Word of God as nothing else can, or will. It is the only message of importance today. The inspiration America needs to fight this war and gain the true victory is to be found in the faith of our fathers.

That, and nothing less than that, is *The Faith for Freedom!*

The Faith for Freedom



THE STATE OF THE UNION and our country's position amid the fires of destiny demand that we attain the faith of our fathers.

That was, and still is, the faith for freedom! It is not "a" faith but something greater. Its basis is not "I believe in God," but *I believe God*. Such was the faith of our fathers and it must be reborn. Time has arrived to speak plainly. Americans must stop toying with the Word of God and merely "nibbling" at the Gospel of the Kingdom while our loved ones pay the supreme sacrifice. It is clear from God's global Book detailing history in advance that the war's most serious phase is still before us. There is specific information concerning our present position and what it is yet to be. And with great clarity this only authoritative source for such information — the prophecies of the Holy Bible — state that it will be won not with material means alone, important as they are, but that inquiry must finally be made of God to do it for us.

Therefore today's greatest need is for the transition of an inarticulate, confused, baseless belief into THE FAITH — *faith burning like Abraham's*, which will enable America to stand upon solid ground in thinking and acting; removed forever from the slippery slope of unbelief in the God of the Bible.

To the extent America possesses this faith, to that extent will the coming suffering be mitigated. Many Americans are looking, even searching, for the understanding and inspiration such faith provides, but only a few, comparatively, are finding it; yet it is every American's heritage and as a member of the race of the Book he has a right to

claim that inheritance. And whatever the surface explanation, the fact is that the experience of these seekers has been one of disillusionment when they have turned to the source from which they have had the right to expect it, for the church has not provided enlightenment. Those who should be the spiritual leaders have abdicated leadership because they themselves do not know and realize *the meaning of things as they are!* It is a failure in leadership which is the inevitable result of faithless, Bible-less preaching and teaching concerning national affairs — indicating the lack of conversance with the true national message of the Bible.

Even now that the fight for freedom is upon us, the church has no clear message and is unable to give spiritual direction to our nation in this hour of peril. Her leaders do not have the faith and cannot attain it except through recognition and acceptance of the Gospel of the *Kingdom* with full realization of the plan, purpose, people and period in connection therewith. This they have not done. Knowledge of *that* would end this bewilderment today and the resultant spiritual power of a conquering faith in the Kingdom of God on earth would then accompany the manhood of America into the battle for freedom.

It is time for the American people and their leaders to cease talking loosely; time to refrain from mere political arguing; time indeed to stop guessing and high time to call a halt to purposeless "visiting" concerning the problems now upon us. The Bible deals plainly with the entire matter. Moreover, it includes directions as to *the only way out!*

{Continued on Inside Back Cover}